THE CHURCHMAN.

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POETRY.

For the Churchman.

A DREAM.

I.

It was the twilight's peaceful hour :
And music soft and low
Rose gently on mine ear : It rose—
And as it rose, its flow
Grew mightier and more full and strong ;
Swelling with triumphs high,
Such as the choir of angels sang
From old Judea's sky.

II.

That organ's voice still wandered near,
All through the live-long night ;
And shaped each vision, changing fast ;
But ere the dawn of light,
I dreamed a dream, which filled my soul
With joys too vast for me :
God grant that I may find in heaven
Its bright reality.

III.

There seemed a strain of joy to sweep
"From flaming tongues above ;"
Pouring their never-ceasing praise
To Him, the Source of love.
Now stealing on my ravished ear—
Delicious, soft, and low ;
—Stirring the soul's deep harmonies—
But gentle was its flow.

IV.

Then ceased : or seemed to cease, when hark !
From distant realms again
Now gathering, gathering, gathering still,
It pealed o'er earth and main :
The spheres did tremble as of old,
When first they sprang to day ;
And by their Maker's hand attuned,
Sung on their shining way.

V.

Far through the vast abyss of air,
Where space hath never trod,
Their mighty chime was travelling on—
(There are no bounds to God !)
—And for long ages it had swept
All with the speed of light ;—
And still it urged unceasingly
Its yet untravelled flight.

VI.

(The morning song of those pure worlds
When first their anthem rose
O'er chaos, and shall sleep no more
Till Time's all-conquering close—
Alas ! to our dull ears doth come
Its glorious peal no more :
Sin hath sealed up each sense refined ;
We dwell on earth's dark shore !

VII.

But when God's holy ones shall be
Waked from their slumbers all ;
With spirit forms of radiant light,
Shall hear their Saviour's call ;
A music finer far shall thrill,
Than ever charmed the earth :
A language framed of heavenly joys,
And of immortal birth.)

VIII.

My soul she bade farewell to Time—
She spurned her shroud of clay !
And on the wings of triumph borne,
Pressed on her path to day.
Above, below, around, vast clouds
Of radiant pinions gleamed ;
While from each seraph wing of gold,
A silvery sweetness streamed.

IX.

Which mingling in the tide of song
That swept the sapphire sea,
Their gathering flood rolled on through heaven
One solemn harmony.
Its sweeping surges rose and fell,
—Now soft, and sweet, and low,—
Then as a thousand oceans' roar,
Swelled its triumphant flow.

X.

But my poor soul grew sad and faint,
Oppressed with angels' praise,
Dazzled by countless wings that flashed
With heaven's unveiled blaze :
And, all unmeet for perfect light
And strains of heavenly day,
She stole, a guilty thing, to earth !—
—My dream had passed away.

CAM.

From the Tracts for the Times.

CATENA PATRUM, No. 1.

TESTIMONY OF WRITERS IN THE LATER ENGLISH CHURCH TO THE DOCTRINE OF THE APOSTOLICAL SUCCESSION.

The Baptism of John, whence was it? from heaven or of men? And they reasoned among themselves, saying, If we shall say, From heaven, He will say unto us, Why did ye not then believe him? But if we shall say, Of men, we fear the people; for all hold John as a prophet.

Persons who object to our preaching distinctly and unhesitatingly the doctrine of the Apostolical succession, must be asked to explain, why we may not do what our Fathers in the Church have done before us, or whether they too, as well as we, are mistaken, or injudicious theorists, or Papists, in so doing? This question is here plainly put to them; and at the same time the attention of inquirers, who have not made up their minds on the subject, is invited to the answer, if any is forthcoming, from the parties addressed.

The doctrine in dispute is this: that Christ founded a visible Church as an ordinance for ever, and endowed it once for all with spiritual privileges, and set His Apostles over it, as the first in a line of ministers and rulers, like themselves except in their miraculous gifts, and to be continued from them by successive ordination; in consequence, that to adhere to this Church thus distinguished, is among the ordinary duties of a Christian, and is the means of his appropriating the Gospel blessings with an evidence of his doing so not attainable elsewhere.

The passages quoted below contain, it is presumed, this doctrine; but they are not intended as more than tokens and suggestions of the full testimony, contained in the works of their great authors.

LIST OF AUTHORS CITED.

1. Bilson.
2. Hooker.
3. Bancroft.
4. Andrews.
5. Hall.
6. Laud.
7. Bramhall.
8. Mede.
9. Mason.
10. Sanderson.
11. Hammond.
12. Taylor.
13. Heylin.
14. Allestrie.
15. Pearson.
16. Fell.
17. Bull.
18. Stillingfleet.
19. Kenn.
20. Beveridge.
21. Sharp.
22. Scott.
23. Wake.
24. Potter.
25. Nelson.
26. Kettlewell.
27. Hicks.
28. Law.
29. Johnson.
30. Dodwell.
31. Collier.
32. Leslie.
33. Wilson.
34. Bingham.
35. Skelton.
36. Samuel Johnson.
37. Horne.
38. W. Jones.
39. Horsley.
40. Heber.
41. Jebb.
42. Van Mildert.
43. Mant.

BILSON, BISHOP.—*Perpetual Government of Christ's Church.* Ch. ix. p. 105.

It will happily [haply] be granted the apostles had their prerogative and pre-eminence above others in the Church of Christ: but that limited to their persons, and during for their lives, and, therefore, no reason can be made for their superiority, to force the like to be received and established in the Church of Christ for all ages and places; since their office and function are long since ceased, and no like power reserved to their successors after them. I do not deny but many things in the apostles were personal, &c. . . . yet, that all their gifts ended with their lives, and no part of their charge and power remained to their after-comers, may neither be confessed by us, nor affirmed by any, unless we mean wholly to subvert the Church of Christ. . . . The Scriptures, once written, suffice all ages for instruction; the miracles then done, are for ever a most evident confirmation of their doctrine; the authority of their first calling liveth yet in their succession; and time and travel, joined with God's graces, bring pastors at this present to perfection; yet the apostles charge to teach, baptize, and administer the Lord's Supper, to bind and loose sinners in heaven and in earth, to impose hands for the ordaining of pastors and elders; these parts of the apostolic function and charge are not decayed, and cannot be wanted in the Church of God. There must either be no Church, or else these must remain; for without these no Church can continue.

HOOKER, PRESBYTER AND DOCTOR.—*Ecclesiastical Polity.* Book v. § 77.

. . . In that they are Christ's ambassadors and His laborers, who should give them their commission, but He whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to man, as our Lord did unto Peter, "Feed my sheep—preach—baptize—do this in remembrance of Me. Whose sins ye retain, they are retained; and their offences in heaven pardoned, whose faults you shall on earth forgive?" What think we? Are these terrestrial sounds, or else are they voices uttered out of the clouds above? The power of the ministry of God, translateth out of darkness into glory; it raiseth man from the earth, and bringeth God Himself from heaven; by blessing visible elements, it maketh them invisible graces; it giveth daily the Holy Ghost; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls; when it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive. O wretched blindness, if we admire not so great power; more wretched if we consider it aright, and, notwithstanding, imagine that any but God can bestow it! To whom Christ hath imparted power, both over that mystical body which is the society of souls, and over that natural which is Himself, for the knitting of both in one, (a work which antiquity doth call the making of Christ's body,) the same power is in such not amiss both termed a kind of mark or character, and acknowledged to be indelible . . . "Receive the Holy Ghost; whose sins soever ye remit, they are remitted; whose sins ye retain, they are retained." Whereas, therefore, the other Evangelists had set down, that Christ did before His suffering promise to give His apostles the keys of the kingdom of heaven, and being risen from the dead, promised moreover at that time a miraculous power of the Holy Ghost, St. John addeth, that He also invested them even then with the power of the Holy Ghost for castigation and relaxation of sin, wherein was fully accomplished that which the promise of the keys did import. Seeing, therefore, that the same power is now given, why should the same form of words expressing it be thought foolish?

Ibid. § 68.

Now the privilege of the visible Church of God (for of that we speak) is to be herein like the ark of Noah, that, for any thing we know to the contrary, all without it are lost sheep; yet in this was the ark of Noah privileged above the Church, that whereas none of them which were in the one could perish, numbers in the other are cast away, because to eternal life our profession is not enough.

BANCROFT, ARCHBISHOP.—*Sermon preached at Paul's Cross.*

This hath ever been reckoned a most certain ground and principle in religion, that that Church, which maintaineth without error the faith of Christ, which holdeth the true doctrine of the Gospel in matters necessary to salvation, and preacheth the same, which retaineth the lawful use of those Sacraments only which Christ hath appointed, and which appointeth vice to be punished, and virtue to be maintained, notwithstanding in some other respects, and in some points, it have many blemishes, imperfections, nay divers and sundry errors, is yet to be acknowledged for the Mother of the faithful, the House of God, the Ark of Noah, the pillar of Truth, and the spouse of Christ. From which Church whosoever doth separate himself, he is to be reckoned a schismatic or an heretic. . . .

There are many causes set down by the said ancient Fathers, why so many false prophets do go out into the world; but I will only touch four; whereof I find the contempt of Bishops especially to be one; for unto them, as St. Jerome saith, ever since St. Mark's time, the care of Church government hath been committed; they had authority over the rest of the ministry . . . . "that the seed of schism might be taken away," &c.

Read the Scriptures, but with sobriety; if any man presuming upon his knowledge, seek further than is meet for him, besides that he knoweth nothing as he ought to know, he shall cast himself into a labyrinth, and never find that he seeketh for. God hath bound Himself by His promise unto His Church of purpose, that men by her good direction might in this point be relieved; to whose godly determination in matters of question, her dutiful children ought to submit themselves without any curious or wilful contradiction. I could bring many authorities to this effect.

ANDREWS, BISHOP AND DOCTOR.—*Sermons on Whitsunday.* No. 9. (*Works*, p. 695.)

The Holy Ghost may be received more ways than one. He hath many *spiramina; πολυτρόπως*, "in many manners" He comes; and *multiformis gratia* He comes with. He and they carry the name of their cause; and to receive them is to receive the Spirit. There is a *gratum faciens*, the saving grace of the Spirit, for one to save himself by, received by each, without respect to others; and there is a *gratis data* (whatever become of us) serving to save others by, without respect to ourselves. And there is *χάρις διακονίας*, the grace of a holy calling, for it is a grace, to be a conduit of grace any way. All these; and all from one and the same Spirit.

That was here conferred, (in John xx. 22,) was not the saving grace of inward sanctimony; they were not "breathed on" to that end. The Church to this day gives this still in her ordinations, but the saving grace the Church cannot give; none but God can give that. Nor the *gratis data* it is not. That came by the tongues, both the gift of speaking divine languages, and the gift of ἀποφθέγγεσθαι, speaking wisely, and to the purpose; and (we know) none is either the holier or the learneder by his ordination.

Yet a grace it is. For the very office itself is a grace; *mihi data est hæc gratia*, saith the Apostle, in more places than one; and speaks of his office and nothing else. The Apostleship was a grace, yet no saving grace. Else, should Judas have been saved. Clearly then, it is the grace of their calling (this) whereby they were sacred and made persons public and their acts authentical, and they enabled to do somewhat about the remission of sins, that is not (of like avail) done by others, though perhaps more learned and virtuous than they, in that they have not the like *mitto vos*, nor the same *accipite* that these have.

(*To be continued.*)

From the Southern Churchman.

DIOCESE OF VIRGINIA.

The committee on the state of the Church beg leave to submit the following brief report:

Regarding with confidence that information which flows in upon us from every portion of the diocese at these our annual Conventions, there is ground of unfeigned satisfaction at the general aspect of advancement and success marking the condition of the Church. The favor of God has manifestly crowned her through the past year with many signal blessings. Very cheering indications of growth in outward and inward prosperity abound on every hand. Among these may be specially noticed an increase of faithful ministers, mainly in the prime and vigor of life—the establishment of new parishes, some by division of the old, and others reclaimed from hitherto waste and neglected ground—the erection of churches and preparation for more, together with the provision of parsonages, in connexion often with suitable glebes.

It is not however in these things that we should repose with unhesitating assurance of the divine benediction, were we not able to add that the year has been marked by displays of divine power in operations of the Spirit on the hearts of men surpassing very much the recent experience of the Church within our borders. Additions to her communion have been many, and under circumstances inspiring hope that those who have thus joined themselves unto the Lord are of such as shall be for ever saved. Blessings of grace have descended on our congregations and literary institutions, attended by tokens of a divine work so clear, and fruits of faith so unequivocal and authentic, that the best anticipations of good for both worlds may be safely fostered.

In the peace, harmony and brotherly love so happily distinguishing our Zion, we have a fruit of true religion which claims all our gratitude to the divine author of every good and perfect gift; whilst to this we are enabled to trace that favorable regard and attentive scrutiny which many around us are beginning to bestow on those principles of faith and government fraught with so many excellent results of pastoral, fraternal, and social concord, quiet and order.

Your committee would recommend to the special favor of the Convention the efforts now being made to have prepared and published for distribution in this diocese, religious tracts suited to its various wants. We are certainly very much in need of such; as those in all respects suited to our peculiar circumstances cannot be procured. There are many valuable publications on the general doctrines of redemption accessible to us, but when we look for such as in a proper spirit exhibit the Church in her distinctive features and claims, according to the views of our people, as well as fitted to remove the prejudices, convince the judgment, and sway the affections of others, they are not to be found. The servants also have in this respect a most sacred claim upon us, and for them there should ever be a full supply of plain brief publications, of a character which for many reasons the south only can provide. But this, like every good work, requires the countenance and aid of the members of the Church. Their attention must be directed to the subject—the tracts must be sought and purchased, and circulated, and a strong interest excited in them, or nothing effectual can be done in this excellent work, a work which should need no other commendation than the rich blessings which must attend the hearty cooperation of all in zealous endeavors to speed and further the same.

The subject of diocesan missions your committee deem worthy of renewed consideration. It will not be questioned that the Church in Virginia has neglected this work to her own cost, and that it is high time to give to it the most efficient attention. The experience of other dioceses is amply sufficient to show that a society, such as the one existing under the authority of this Convention, if in active operation, would prove an instrument of vast power in extending the Church and blessings of the Gospel among the people within our borders. It furnishes the only means by which we can supply and build up our waste places or afford effectual aid to the weaker parishes. During the past year something was done in this way, and much more might be accomplished did the Church duly appreciate the object; or were it with sufficient frequency and distinctness pressed upon the notice and sympathy of her friends. Your committee feel assured that few things demanding the attention of the diocese could elicit a more ready and liberal support than this, if properly presented to the people at large.

And whilst the whole diocese is deeply interested in the prosperity of this society, there is one part of our population whose welfare we regard as intimately connected with its success. It will doubtless be necessary to adopt some system for improving the spiritual condition of the colored race amongst us. Over this claim it is presumed the Church can no longer sleep, nor can the ministers of the sanctuary rest whilst it is neglected. But whatever is done, whether through the agency of catechists, or Scripture readers, or ordained ministers of the Gospel, this missionary society must be one of the chief instruments in carrying out the plan adopted. But time would fail us to suggest the many considerations which bespeak especial regard and urge immediate attention to your diocesan missionary operations. To God's blessing and the care of his people is the object earnestly commended. All which is respectfully submitted.

From the St. James's Chronicle, Feb. 18.

SOCIALISM.

It cannot be forgotten that the Marquis of Normanby lately addressed a sharp rebuke to a clergyman of Birmingham—the Rev. Mr. Foy, as we understand—because he had not preferred his complaint of the extension of *Socialism* in the first instance to her Majesty's ministers, but reserved it for communication to the Bishop of Exeter.

Well! the right reverend lord just named presented a case to the House of Lords last night, in which that course which Lord Normanby described as the only proper one, was strictly pursued—with what useful effect the reader will see by the following extract from the *Morning Chronicle's* report. We have often given our reasons for preferring the reports of the *Morning Chronicle*, when justice is to be done to its patron ministers:—

"The Bishop of Exeter had the permission of the noble viscount to ask a question, whether he had, in July last, received a letter from the Rev. Andrew Irvine, the incumbent of St. Margaret's, Leicester, to the following effect:—'In July last I took the liberty of informing Lord Melbourne that the Socialists were making efforts to extend themselves in Leicester, and had advertised for a large school-room, and not a little encouraged by the countenance of the Prime Minister in introducing Mr. Owen to the Queen. As an instance of the evil effects of their proceedings, I stated to his lordship that a youth, 15 years of age, a teacher in my Sunday school, was in a public office with another clerk, about 19 years old, who was a lecturer in the Socialist institution, whither he took him more than once, to hear some blasphemous addresses. He then gave him a paper containing many Scripture texts, chiefly denouncing God's judgments against the Canaanites, and added this injunction, 'Read these texts and consider them carefully, and if after that you deny that God Almighty is a regular beast, you are a regular beast yourself, and have no understanding.' After making this statement, and expressing my regret at Mr. Owen's introduction to the Queen, I offered to communicate any other circumstance that might arise connected with the subject. His lordship simply directed his secretary to acknowledge the receipt of my letter, and from that day to this there has been no further communication.'"

"Viscount Melbourne did receive such a letter.

"The Bishop of Exeter.—Would the noble viscount permit him to ask another question? Had the noble viscount taken any steps in consequence of that letter?

"Viscount Melbourne.—No.

"The Bishop of Exeter.—Did the noble viscount consider that any steps were or were not necessary to be taken?

"Viscount Melbourne said that this would lead to an argument on the whole subject, which he was very unwilling to enter into; but certainly, in his opinion, it was not necessary to answer it. Indeed, he very much questioned the prudence of the course which that house had adopted with respect to this question.

"The Earl of Aberdeen observed that the noble marquis the Secretary for the Home Department had rebuked a clergyman for not sending him information instead of favoring others with it.

"Viscount Melbourne did not object to the communication being made; he was much obliged to the reverend gentleman for it, but he did not give any answer, in order to avoid a controversy and giving rise to the difficulty which, in his opinion, their lordships had created."

We shall not offer to our readers the injustice of an attempt to abridge the solemn lessons which the Bishop read to the *Pococurante* Premier, and his wretched ape, Lord Normanby—they will be found in our more extended report: but we must have a word with Lord Melbourne upon his apology. He would not notice Mr. Irvine's letter, because, forsooth, he wished to "avoid controversy." Controversy with whom—with Mr. Irvine? Why, if any cause of controversy existed between his lordship and that gentleman, it must be that his lordship entertains the opinions of Owen, and feels bound to defend them if he speaks at all. This we do not believe.

Lord Melbourne may be a practical Owenite upon coarse instinct, but his lordship is no more to be suspected of a moral or immoral theory than the long-eared braying creatures of the wayside, to whose *social* habits Mr. Owen confessedly labors to reduce the human race. As little can it be imagined that Lord Melbourne would be involved as the controversial antagonist of Mr. Owen by paying proper attention to Mr. Irvine's letter. His lordship's fear of controversy, then, cannot respect himself. And is the man so brute ignorant as to suppose that any thing which he can do, or abstain from doing, will prevent the Christian men of England from combating blasphemy and impurity, whenever a corrupt government permits the preachers of both to pollute the public ear?

Mr. Brindley might teach him the absurdity of such an hypothesis. That gentleman, a layman, dependent for the support of himself and family upon his daily professional labors, has, in the strength of conscious talents and a holy cause, abandoned all to engage in the contest with the missionaries of Socialism. He has hunted them over the island, boldly engaging with them in their most ostentatious musters, as well as in their obscurer dens—and with no other aid than a strong good sense, invigorated by manly piety, has beaten them every where.

Lord Melbourne must know something of Mr. Brindley, for that gentleman has addressed letters to his lordship conceived in the style that fastens upon memory, and he must know that while Mr. Brindley lives, Socialism will have no refuge from controversy. We name Mr. Brindley because he is a layman, and because he was the first to take the filed in the cause of the MOST HIGH, and of the purity and dignity of human nature—and he has as yet found no superior in the championship of that sacred cause: but there are hundreds of others, clergymen as well as laymen, embarked in the same service; the country already rings with controversy; and the peal will become louder and louder still, if the government and the laws do not interpose to abate the nuisance which irritates the Christian feeling of the nation, and irritates it the more because the Queen's ministers are upon good grounds supposed to connive at the cause of offence and scandal. No, Lord Melbourne, if you wish to obviate controversy, put the laws in force against that offensive insult which provokes it. You cannot expect to sneer down opposition to the impious and filthy Socialists. The natural opponents of these wretches are Christian men, and there is nothing in your history to induce Christian men to adopt you for their model. But is controversy in this case an evil? Probably; for though truth must prevail in the end, in a case where the dispute lies between truth and the extremes of impurity and blasphemy, there is danger that some must perish in the fiery trial. It is for this reason that all wise legislators have treated blasphemy and obscene doctrines as doctrines *to be punished*, not to be answered.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—An incident occurred about three weeks since, in the course of my ministrations, with which, it may not be wholly without its use to some of your readers to be made acquainted. On the Fourth Sunday after Easter, I was called to officiate for a clerical brother, who was absent on a journey in one of the most highly respectable parishes in the state, and in one of the most chaste and beautiful edifices in New England.

I had often heard of a dishonest alteration of one of the verses of the word of God, the third verse of the 6th chapter of the Acts of the Apostles, for sectarian purposes, by our congregational friends, but was not aware any copy of the edition in which it is made was extant in this country, in our times: by which some unprincipled individual of that communion, who doubtless would be equally blamed by his own order, as by Episcopalians, endeavored to support the kind of ordinations of ministers they have among them; for such an alteration could hardly be by mistake.

What my astonishment was, you may easily conjecture, when coming to the third verse of the second lesson in the Morning Service of that day, I read the following words. The matter of which the writer of the Acts is speaking, is the appointment of the order of Deacons, whose business it was, we perceive immediately after, in the eighth chapter of the same book, as in the case of Philip, who is the same person mentioned among the seven Deacons, to preach and to baptize, as well as to take the oversight of the eleemosynary concerns of the Church. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom YE may appoint over this business."

This fraud cannot be too publicly exposed. The verse reads in the original, and all our Bibles, except where this alteration, for sectarian purposes, has been repeated, "whom WE may appoint"—as if it was intended to be expressly said, that *we* apostles, brethren, not *you*, must give their commission to Christ's ministers. So he has directed—and for you to do it would be as great a sin as it was for Korah, Dathan and Abiram, to invade the High Priest's office.

The apostles never intended to give the appointment or the ordination of ministers in the Church of Christ, to any congregation of brethren—nor is there any instance to be found in the Bible, in which they recognized a Christian Church, not under their immediate supervision and government, or allowed the constitution of a church without one of their number being acknowledged as its head. For the government of such churches, and the ministers who served them, St. Paul's Epistles are full of directions to Timothy. Let no man despise thy youth, says he. Against an Elder, or Presbyter, or Priest, receive not an accusation, except before two or three witnesses. *Reprove, rebuke*, exhort with all long suffering and doctrine;—an expression as fatal to ministerial parity, as to lay ordination. I have been told there was an edition of the Word of God thus fraudulently altered, for sectarian purposes, published in this country, in Brookfield, Mass., but have never seen it, and the report may be erroneous.

The book from which I read, on the day referred to, in the house of God, (and I need not tell my clerical brethren, that before proceeding, after I stumbled on the alteration, I corrected it from memory, in an audible voice,) is an English copy of the Bible in folio, with large, numerous, and for the time it was published, 1780, elegant plates. It was presented to the church about twenty-six years ago, by an excellent individual, who would, probably, have sunk the money it cost (about $30) one thousand feet in the sea, rather than have been intentionally guilty of placing in God's sanctuary, for the instruction of his people, an adulterated copy of his word.

The following is the title of the book, which has of course been since removed, and another substituted in its place:

"The Royal Universal Family Bible; or a Complete Library of Divine Knowledge; containing the Sacred Text of the Old and New Testament, with the Apocrypha at large. Illustrated by Notes, Critical, Historical, Theological, and Practical; in which the difficult passages are explained, &c.—*the mistranslations are corrected*, and the Sacred Scriptures represented in *their original purity*, as the only means of reconciling man to his offended God. By Rev. John Herries, A. M., and others. London: Fielding & Walker, Paternoster Row. 1780." The title-page of the New Testament, bound in the same volume, is dated "London: Printed for John Fielding, 23 Paternoster Row. 1781."

The Bible to which I refer is at present in the hands of the wardens and vestry of St. Paul's Church, Windsor, Vermont.

B. C. C. P.

Woodstock, Vt., June 1, 1840.

For the Churchman.

Mr. Editor,—May I solicit from your readers, especially candidates for holy orders, an attentive perusal of the following extract from the writings of the Rev. H. J. Rose, M. A.? The author portrays, unconsciously, that thrilling spirit of affection, sincerity, and devotion, which animated his own bosom. May we all exhibit, in our lives, that same burning zeal and disinterestedness—that spirit of noble sacrifice, and ardent effort, in the cause of our God!

". . . . . Does there not hence arise another and a more solemn exhortation still to those who are about to become the ministers of the Church? If it be true, that that Church is indeed God's Church, as they have declared that they believe it to be, if they who become her ministers, become therefore God's ministers, are they not at once bound to give themselves wholly to her service? It will not be enough that they pursue her plans *when* they engage in the duties connected with their profession, because they believe her work to be God's work, but for that same solemn reason they *must* devote to her every thought, every hope, every affection. No man having put his hand to this work, and looking back, is fit for it. The common professions of ordinary life require this, require the full devotion of the heart and mind; and shall the Church demand or obtain less? They give a tone to the whole thought, a color to the whole life; and shall the Church alone be contented with a half-service, a perpetual vacillation from layman to priest, from priest to layman? Can he who is the minister of God, hope to edify God's people in the discharge of his duty to-day, unless to-morrow, too, he recall to them that holy, that indelible character in his business, his pursuits, and his amusement? Can the people believe, that the work of God is of such moment, unless he who has taken on himself to perform it, devote his whole being to its performance? But, indeed, can it be performed otherwise? It is a fatal error to suppose, that because, in the external discharge of the ordinary duties of the Church, there is nothing difficult, nothing which requires the devotion of any large proportion of the time, the profession itself requires no such devotion. For these very duties will be coldly and unprofitably discharged, unless the mind, by constantly dwelling on the subject, is deeply impressed with its importance; the studies of the profession require from all, whether they look to be the public defenders or the private advocates of the Church, the whole time which can be allotted to them, more especially in times when disbelief and dissent and opposition are perpetually assuming some new shape and offering some new difficulty; and on those solemn and awful occasions, when the servant of God is called on to attend the last fearful scenes of life, idly will he be called on, fatally, perhaps, to the poor penitent, fatally, most assuredly, to himself, will he answer the call, unless he answer it with a heart which is raised above the ordinary thoughts of ordinary life, hallowed, sanctified and spiritualized. And so the whole man must be given to the service of the Church, with a deep feeling of regret that the offering is, at last, so little worthy of her, and an intimate persuasion that with less her work cannot be done. There must be no other thought than the promotion of that pure form of religion which she teaches; no other employment than its advancement; no hope, no pleasure, no delight, but its extension, its triumph, its victory. Shame and guilt and sorrow be on him who can either engage in that holy warfare from mere hopes of worldly advancement, or who can take it on him as the service of a party, and introduce into it the unchristian feelings of worldly contention. But shame and guilt and sorrow on him too, who takes that service on him with indifference, and without a firm resolution to devote the best talents and best energies he possesses to it. If any of you are about to become the ministers of God thoughtlessly and with indifference to your profession—if any of you are about to become his ministers merely because his service offers you some prospect of temporal provision, be persuaded to renounce your intention, for with such thoughts and feelings there can be no devotion to his cause, and yours will be an unworthy and an unacceptable service. Renounce it for the sake of a righteous cause, which your carelessness will injure; renounce it for your own sake, in the remembrance of the strict and solemn account which the minister of God must one day give before the judgment-seat of Christ, and of the heavy doom which awaits the sleeping and careless watchman. On the other hand, be not deterred if you have a real and firm desire to become God's servants, by any fear of the duties to be required of you. With the trial, there comes strength to the righteous heart; with the difficulty, support and encouragement. The comfort and help of the Spirit, which will be given to all that ask it, *will* be given in full measure to you, and will carry you through every trial and every danger. You are to engage in studies, which most of all studies enlarge and elevate the mind—in duties, which most of all duties tranquilize and sanctify it. You are to do the work of God in the world. You are to be a source of light and truth and blessing, and under every difficulty and discouragement, your reward here will be the consciousness of having labored diligently for the good of mankind; hereafter, it will be the approval of that Master, who will receive his good and faithful servant into his own eternal joy."

For the Churchman.

The testimonies of the Fathers to the apostolical origin of Episcopacy, are, as Churchmen well know, of the fullest and completest sort; nor would we submit even a few of the most remarkable, but from the desire of "stirring up their pure minds by way of remembrance."

"The history of Christianity," remarks a celebrated writer, "is the history of Episcopacy; they are found united from the very first; nor is there less evidence for the prevalence of this form of government in the primitive Church, than there is of the reception of the Scriptures, or the use of the sacrament in those times. In fine, the adversaries of Episcopacy have never been able to produce a single instance of a Church subject to a presbytery *without* a chief pastor, (except during temporary vacancies of sees,) during the first fifteen centuries after Christ."

In the following quotations from the Fathers, we have the original Greek or Latin before us, and vouch for faithful and literal translations.

I. It was the universal tradition that the Episcopate is of apostolical and divine institution. Ignatius says: "It becometh you not to take advantage of the bishop's age, but *according to the power of God the Father* to pay him all reverence, as I know your holy presbyters do, not considering his age, which to appearance is youthful. . . It will therefore befit you with all sincerity to obey your Bishop, in honor of *Him whose pleasure it is that ye should do so.*" Clement of Alexandria: "There are other precepts (in *Scripture*) without number, which concern men in particular capacities; some of which relate to presbyters, others to bishops, and others to deacons." Origen: "If Jesus Christ the Son of God is subject to Joseph and Mary, shall not I be subject to the bishop, who is of God ordained to be my father? Shall not I be subject to the presbyter who by the Lord's vouchsafement is set over me?" Cyprian: "The ordination of bishops and constitution of the Church so descends through successions and ages, that the Church should be founded on the bishops, and every ecclesiastical act be regulated by the same governors. Since, this, therefore, *is provided in the divine law*, I marvel that some have written to me with audacious temerity, in such a manner," &c. Athanasius: "If the government of the churches do not please you, and you think the office of a bishop has no reward, thereby making yourself a despiser of our Saviour who did institute it; I beseech you, surmise not any such things as these, nor entertain any who advise such things, for that were not worthy of Dracontius; for what things *the Lord did institute by his apostles*, those things remain both honorable and sure." Hilary, the deacon: "The bishop is the vicegerent of Christ, and represents his person." "Because all things are from one God the Father, He decreed that each Church should be governed by one bishop." Jerome: "James, after the passion of our Lord, was immediately by the apostles ordained bishop of Jerusalem." Chrysostom: "Paul saith in his Epistle to Timothy, 'fulfil thy ministry,' being then a bishop; for that he was a Bishop appears by St. Paul's writing thus unto him: 'Lay hands suddenly on no man.'"

II. It was also the general doctrine of the Church, that bishops were *successors of the apostles*, and therefore supreme in the Church. Irenæus says, "we can enumerate those who were appointed by the apostles bishops in the churches, and their successors even to us, who have taught no such thing, neither have they known what is idly talked of by these (heretics.) For if the apostles had known any hidden mysteries, which they taught apart and secretly to the perfect, they would have delivered them to those especially to whom they committed even the churches themselves. "For they wished those to be very perfect and irreprehensible in all things, *whom they left as their successors, delivering to them their own place of government.*" He then mentions the succession of bishops in the Roman Church, as an illustration of his meaning. Tertullian, speaking of heresies, says, "Let them declare the origin of their churches; let them unfold the catalogue of their bishops, so descending by successions from the beginning, that the first bishop had some one of the apostles or of the apostolic men, who remained united with the apostles, as his ordainer and predecessor." Firmilian says, the power of remitting sins was granted to the apostles, "and to those *bishops who succeeded them*, in a due and regular course of vicarious succession." Cyprian, in writing to Cornelius of Rome, remarks, that the bishops are successors of the apostles. His language is so direct, that I give it in the original: "Laborare debemus ut *unitatem a Domino et per apostolos nobis successoribus traditam*, quantum possumus obtinere curemus." Epist. 42. al. 45. Clarus, bishop of Musculа, in the synod of Carthage: "The will of our Lord Jesus Christ is manifest, in sending his apostles and transmitting to them alone the power given to himself by the Father: *to whom we have succeeded*, governing the Church of God with the same power—quibus nos successimus eadem potestate ecclesiam Domini gubernantes." Jerome: "The power of wealth, or the lowliness of poverty, renders a bishop neither more nor less exalted; but all *are successors of the apostles.*" Pacianus, bishop of Barcelona, also speaks of bishops as "occupying the chairs of the apostles."

Let us hear no more of want of proof of the apostolical origin and divine succession of Episcopacy. But alas! the poor Fathers—'persecuted,' though I trust, 'not forsaken;' on the one hand, they must abide the charge of corrupting the form of Church government instituted by Christ, and usurping high 'thrones and chairs' when indeed they were altogether valueless except '*on a par*' with their *humble* brethren. On the other hand, (and the charge comes from a strange quarter, indeed,) they are accused of corrupting, and mutilating the faith once delivered to the saints, and introducing horrid innovations that would put even the enormities of Rome to the blush! G. H.

NOTE. Aërius, in the 4th century, disappointed in his ambitious aim of attaining the prelacy, pretended that he was equal in power to his successful rival. This is one of the first instances, on record, of the denial of the divine right of episcopacy, and its motive was *chagrined ambition*. Epiphanius regarded his doctrine as "insane beyond measure." Nor had St. Augustine a more favorable opinion of it, since he says: "Si quid horum tota per orbem frequentat ecclesia . . . . quin ita faciendum sit, disputare, insolentissimæ insania est."

In 324, the council of all the Egyptian bishops assembled at Alexandria, under Hosius, declared null and void the ordinations performed by Colluthus, a presbyter of Alexandria, who had separated from his bishop and pretended to act as a bishop himself. In 340 the Egyptian bishops, in defence of St. Athanasius, alluding to Ischyras who pretended to be a priest, said, "Whence then was Ischyras a presbyter? Who was his ordainer? Colluthus? For this only remains. But it is known to all and doubted by no one, that Colluthus died a presbyter; that his hands were without authority; and that all who were ordained by him in time of the schism, were reduced to the state of laymen, and as such, attend the Church's assemblies." In the first council of Seville, the ordinations performed by the bishop of Agabra were declared null, because an assisting presbyter was accustomed to read the prayer of ordination, on account of the bishop's blindness, who, however, laid his hands on those who were to be ordained. What stronger testimony do we want of modern presbyterian usurpation? Surely piety trembles at the thought of so great a sin; Christ will vindicate his own Church.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

St. Barnabas the Apostle.

(Continued.)

The original name of this saint was Joses or Joseph. The surname Barnabas was given him by the apostles. It signifies the Son of Consolation.

When St. Paul, soon after his conversion, made an effort to connect himself with the apostles, but found great difficulty, on account of his recent opposition to the Christian faith, and their fears lest his conversion was not as thorough as they ought to require, St. Barnabas had the honor of procuring for him admission into their company, and succeeded in dissipating their fears by a full rehearsal of the circumstances of his conversion, and a declaration of the fidelity with which he had immediately engaged in preaching the Lord Jesus. (Acts 9: 26, 27.)

Upon the reception of the Gospel at Antioch, that place was assigned to St. Barnabas as his particular field of labor. His ministry here was attended with great success. During the last year of it, St. Paul was associated with him. The flock, nurtured and increased through their exertions, had the distinguished honor of first appropriating to the followers of Jesus that name of unrivalled excellence and momentous import, and imposing such mighty obligations,—the name of "CHRISTIANS." (Acts 11: 22–26.) Let our celebration of the memory of the man who was thus instrumental in giving their appropriate designation to the disciples of Christ, suggest serious reflection on the solemn duty of acting worthily of so high a title, and in the awful guilt and danger of disgracing it by unfaithfulness to the responsibilities which it involves. How heavy will be the indignation of our righteous judge upon those who name His name, and yet dishonor His religion!

From this time, we find our apostle a constant companion of St. Paul in a long series of journeyings, labors, and persecutions.

Their union was interrupted by a circumstance which requires a moment's consideration. It was a difference of opinion as to the propriety of taking St. Mark as their companion on a new visitation of the churches in which they had ministered. It amounted to a "sharp contention," in consequence of which "they departed asunder, one from the other." (Acts 15: 36–39.)

The first remark that here suggests itself is the impartiality of the historian. Had it been his object to impose a false religion upon the world, he would surely have concealed an event so calculated to produce impressions unfavorable to two of the most prominent advocates of that religion, and apparently so inconsistent with the character which he had before given of one of them, that "he was a good man, and full of the Holy Ghost and of faith." (Acts 11: 24.)

We may next remark, that the highest spiritual attainments in this world, and even miraculous endowments, do not place their possessors entirely beyond the influence of the frailty of our nature. It is certain that one or other of these apostles must have been wrong. Probably both were deficient in the conciliating temper which might have prevented the sharp contention that resulted in their separation.

Let him that thinketh he standeth take heed lest he fall. Let him regard nothing as satisfactory evidence of his being in a state of favor, justification, and acceptance with God, which includes not the thorough influence over all his heart, mind, and soul, of the holiness and virtue of the Gospel. In his coveting earnestly of the best gifts, his prayers and endeavors for the attainment of Christian perfection, let him lay especial stress on constant zealous watchfulness against the first risings in his heart of those unhallowed tempers, which—however they may be glossed over as the *erring of the best*, or the misfortunes of God's justified children—are sins which inevitably cause the diminution of His favor, and may bring on its utter and everlasting withdrawal.

We should admire the wise and good sovereign control of Providence, which, by means of the separation produced by the contention of these apostles, and each taking a companion, instead of the proposed union of but one with both, overruled the event to the more extensive spreading of the Gospel.

This is an instance of God's making "the wrath of man" to "praise" Him, (Psalm 76: 10,) and bringing good out of evil. But this exercise of divine control diminishes not the guilt of the indulgence of wrath on the part of man; nor does it detract in the least from the sinfulness of the precept, rebuked in Scripture, "let us do evil that good may come." (Romans 3: 8.) However God may be pleased to make use of evil for good purposes, it were impious to suppose that He therefore causes it, or approves of it, or that He could not as well effect His good designs without it.

The differences that exist among professing Christians in their religious views and practices, by the discussion and emulation thence arising, are the source of some good. But however this may alleviate, it certainly does not counterbalance, the essential evil inseparably connected with departure from the unity so affectionately pressed by the Saviour upon His followers. The existing differences on the vital points of the faith, ministry, and worship of the Gospel, should excite the serious concern of every true Christian, and his humble efforts, in his proper sphere, to be an instrument in their removal. The merging of them in a system of indifference to their distinctive peculiarities would be the sacrifice of the Gospel itself. They must be tried upon their merits. And although this may involve controversy, it will be a less evil than the sacrifice of any point which Christ has seen fit to incorporate into the system of His religion. It is wrong that controversy among Christians should be necessary; but the necessity existing, controversy itself becomes a duty, even the clear Scripture duty of "striving together for the faith of the Gospel," (Philippians 1: 27,) and "earnestly contending for the faith which was once delivered unto the saints." (St. Jude 3.) With the glory of God and the good of men for its object, with charitable construction of the views and motives of others, with a full disposition to give the credit for sincerity which we would claim, and with constant faithful prayer for the divine direction and blessing, it may be hoped to be an important means of the elucidation of truth, and the ultimate promotion of that genuine evangelical unity which was the glory of the Church in its first and purest days.

Especially, in remembering the apostle of this day, we should direct our faithful prayers and efforts towards the attainment of that best and most honorable of characters which the sacred historian attributed to him in the words, "He was a good man, and full of the Holy Ghost and of faith." (Acts 11: 24.) Two important principles are here involved:—First, that Christian excellence of character is the work of the Holy Ghost on the heart and life; and secondly, that faith must give it its being, and thoroughly guide and control it. The careful study, therefore, and full and conscientious reception of the doctrines of the Gospel, devout and diligent use of the means appointed for the conveyance of the grace of the Holy Spirit, and its faithful improvement to the proper direction of our moral agency, are the efforts which the Christian should put forth for the attainment of this character. Through the promised blessing of God they will be found successful, and impart experience here, of comfort and joy which the world can neither give nor take away, and hereafter of that blessed immortality to which the influences of the Holy Ghost in the producing of a true and living faith, are the only passport.

Sunday, June 14th.

Trinity Sunday.

This day is consecrated to the special acknowledgment of the mystery of the Holy Trinity.

How shall this subject be approached? Unreasonable, unintelligible, impossible, are epithets which we not unfrequently hear directed against it. If objectors would feel themselves to be but men, we should not hear such free decisions on doctrines connected with the nature of the Deity. On subjects involving those principles and properties of the material world with which we are acquainted, or those rules of character and action which must relate alike to all intelligent beings, as involving essential moral principles, we may say that no doctrine can possibly be of God that opposes the laws which, in either case, He has established. But who that believes in a God whose nature comprises the inexplicable mysteries of an uncaused cause of all things, and a Being who never *began*, but always *was*—who that, looking into the natural world, finds in the union of matter and spirit, the production and growth of plants and animals, and the operations of the will on the motions of the body, facts beyond explanation by the utmost stretch of human ingenuity—can, with any show of reason, object to mystery as in itself incredible, or to incomprehensibility as a ground of rejection! Especially who that acknowledges the Scriptures as man's only guide in religion, and a guide possessing divine authority, will reject any article which it clearly reveals, because he cannot comprehend it?

Now there are revealed in Scripture these propositions:

1. There is but one God;
2. The Father is God;
3. The Son is God;
4. The Holy Ghost is God;
5. The Father, the Son, and the Holy Ghost, are distinct; Therefore,
6. God is One and Three.

The first and second of these propositions it is needless formally to establish. They will not be denied.

Of the third, proof is found in the following texts:—"The WORD was GOD;" (St. John 1: 1.) Unto the SON He saith, Thy throne, O GOD, is forever and ever—Thou, LORD, *hast laid the foundation of the earth;*" (Hebrews 1: 8, 10.) "His name shall be called the MIGHTY GOD, the EVERLASTING FATHER;" (Isaiah 9: 6.) "GOD was manifest in the flesh;" (1 Timothy 3: 16.) "CHRIST came, who is over all, GOD BLESSED FOREVER." (Romans 9: 5.)

That the Holy Ghost is God we have proof in the following texts:

"Why hath Satan filled thine heart to lie to the HOLY GHOST? Thou hast not lied unto men, but unto GOD." (Acts 5: 3, 4.) "Know ye not that ye are the temple of GOD? Know ye not that your body is the temple of the HOLY GHOST?" (1 Corinthians 3: 16; 6: 19.) "Well spake the HOLY GHOST by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand," &c. "I heard the voice of the LORD, saying, Go and tell this people, Hear ye indeed, but understand not," &c. (Acts 28: 25, 26. Isaiah 6: 8, 9.)

Much greater minuteness might be observed in the establishment of the third and fourth propositions. There is a great multitude of passages of Scripture which ascribe to the Son and the Holy Ghost the name, attributes, and acts of God. If, however, the clear and plain language of the few above cited can be evaded, the whole inspired volume would not bring conviction.

Of the distinction of the Father, the Son, and the Holy Ghost from each other, two citations afford abundant illustration. "The *Father* sent the *Son* to be the Saviour of the world." (1st John 4: 14.) The *Holy Ghost*, whom the *Father* will send in *My* name." (St. John 14: 26.)

Thus then it appears, that although God is but one, yet the Father is God, the Son is God, and the Holy Ghost is God, and these three are distinct from each other. Therefore God is one and three.

In the simplicity of primitive times, when Christians were content to approach the Scriptures with becoming humility, and meekly receive in their simplicity the truths drawn from them by the Holy Catholic Church, they, with one heart and voice, received as articles of faith, the above named clearly revealed points of evangelical doctrine. When, however, objectors became formidable, and though they could not alter the language of Scripture, judged of it by their private fancies, in disregard of the Catholic Faith, and thus wrested it to the destruction rather than the building up of the truth as it is in Jesus, it was necessary that the Church, for the defence and greater security of the faith entrusted to it, should enter into more precise explanations, and set forth more systematic formularies. The words Trinity and Person were then adopted by the Church. The first expresses the Christian's idea of God, as *the Three* in which the Scripture represents Him; while the second applies to *each of the Three*, in its distinctness from the others, according to the same Scripture. The *Unity* of the Deity was declared to be in *nature* and *essence*, and the *Trinity* in *Person*. It should, therefore, be understood, that no particular stress is laid on these terms themselves. We do not pretend that they are scriptural: nor are we bound to any other meaning of them than that only in which they are adopted as illustrations. The *doctrine* meant to be expressed and illustrated by them, is all for which we contend. That doctrine we hold to be of God. That inasmuch as the vicious perversions of private judgment have warped the pure language of Scripture from its legitimate meaning and intent, we take these terms, at the holy prompting of the Church, in illustration and expression of this true meaning and intent of God's inspired word.

The doctrine thus shown to be revealed in Scripture, clear of all objection what would otherwise be grossly erroneous, the prescription for admitting men into the Christian Church by baptism in the name of the *Son* and the *Holy Ghost*, equally with that of the *Father*. Upon what other principle can this be freed from the charge of idolatry? No language can be plainer. "In the name of the Father, and of the Son, and of the Holy Ghost." Either the Son and the Holy Ghost are each God, or beings not God are raised to an equality with Him.

Thus, too, we understand how there can be no idolatry in commending Christians to "the grace of the *Lord Jesus Christ*, and the communion of the *Holy Ghost*," as well as to "the love of *God*."

In this inexplicable mystery, we see the only source of that atonement which alone could be sufficient for reconciliation between the justly incensed Deity and a rebellious and guilty world—the atonement of a *Divine Mediator*. God the Son is our Advocate with God the Father.

As a doctrine then clearly revealed in Scripture, essential to the vindicating of the Christian religion from the charge of idolatry, and inseparable from the only ground of the sinner's hope, let the doctrine this day particularly considered, be embraced by all true Christians, as necessary to a truly rational view of their religion, and as, indeed, the fundamental principle without the acknowledgment of which it is impossible for the Gospel to be truly received. DIES SANCTUS.

THE CHURCHMAN.

SATURDAY, JUNE 13. 1840.

MARYLAND CONCORDANT.

We do not often quote from the Episcopal Recorder, but the following passage is so curious in itself, and so connected with a recent measure of interest to the Church, that we cannot refrain from making it the subject of a few remarks. It is extracted from a letter to the editors, giving an account of the proceedings in the late Maryland Convention.

"I am not unaware that I am treading upon delicate ground, but a word of explanation is alike due to the Rev. gentleman himself, and for those who gave their hearts and votes for his election. As it is known that his name was at a former period before the Convention, and that the present result is far different from the one before obtained, it is but justice to a portion of the church in this diocese, that they may be saved from the charge of inconsistency, to state the grounds upon which this different proceeding was founded. The committee of conference were assured by two presbyters of highly respectable standing in the church, that the Rev. Dr. Whittingham did not hold (as some among us had supposed) the peculiar doctrines of the Oxford Tracts; that it was in his view inexpedient ever to print them in this country, and that he was not in the habit of recommending them to others, or taking pains in their circulation; that it is believed that his views in relation to the errors of the Tracts are expressed in the recent charge of the Bishop of Exeter; that the authority of the Fathers was with him simply as witnesses to facts, but not as authoritative interpreters of Scripture; that in reference to the real presence in the Eucharist he means that of Christ in the heart of the believer, and not in and under the forms of bread and wine; and that justification is derived by us through faith alone, in contradistinction to what is termed baptismal justification. This is all we ask, and holding the views we do, this we had a right to ask. Conscience demanded it. As for other and minor matters, we leave Dr. Whittingham to form his own opinions; few men are competent to form them more wisely or maintain them more ably. We eminently need in this diocese a man of firmness, of energy, of attainments, of self-denial; in a word, one who, like his Master, and in the spirit of his Master, "will go about doing good." We have for such a man an almost limitless field of labor, and a field too upon which every effort for the good of the Church, and the glory of God, will be abundantly recompensed. The qualifications enumerated we believe are possessed by the Rev. gentleman whom we wish to be set over us in the Lord. It only remains for him to signify his acceptance of our confidence, to consummate the pleasure which the unanimity of his election has imparted. Means were immediately taken to insure the bishop-elect a competent support."

It is too late now for the Low Churchmen in Maryland to talk about Dr. Whittingham's views. If they wished to ascertain any thing more of his views and principles than might be known from the Prayer Book and Articles, they should have applied to him for information before the election. Or, on the supposition that they have applied to him and he has declined to give them any other satisfaction than they could obtain from the fact of his being a clergyman of the Church, they must see that consistency requires of him to adhere to his ground and take no notice of their *post-factum* speculations respecting his views. If Dr. Henshaw, who was chairman of the committee of conference, is in error respecting Dr. Whittingham's "views and opinions," let him and his friends settle that matter with the two presbyters by whose alleged representations they were guided. To tell the world now what they "ask" in a bishop, and to give "an explanation" of Dr. Whittingham's supposed views as a measure "due to the Rev. gentleman himself," is out of place. The thing is done; and to suppose that the measure can be arrested by such explanations as the above, is to suppose that the parties chiefly concerned can act in the manner of children.

But though too late to bear upon the choice of a bishop, the explanation is in time to save those in whose behalf it is offered from the charge of inconsistency. But unless the reasons against it are sufficient, the charge is good. What are the reasons? In the first place, the committee are assured that Dr. Whittingham does not hold the peculiar doctrines of the Oxford Tracts. High Churchmen, however, have heretofore been opposed by the writer and his friends simply as such, and when the Tracts were unknown in our country; so that this reason is of no force. The second reason is, that Dr. Whittingham's views in relation to the Tracts are expressed in the charge of the Bishop of Exeter. The Bishop of Exeter is a consistent High Churchman, just what the Maryland gentlemen have supposed other candidates to be whom they have formerly opposed; and in his remarks on the Tracts, assumes the doctrine of Baptismal Justification as true, and commends Dr. Pusey's Treatise on Baptism in the main, expressing dissent from him (as would most of Dr. Pusey's warmest admirers) only in relation to sin after baptism: so that this reason makes the matter worse. The third reason, like that which follows it, is apparently meant to cover a retreat, as no man, not even the veriest Papist on earth, ever deferred to the Fathers as authoritative interpreters of Scripture. The fourth respects the Real Presence in the Eucharist, a subject which probably never entered into the minds of the writer and his friends, when Dr. Whittingham was formerly before the convention; but the truth, of which it is now gratifying to see that they distinctly admit. The admission of the *fact* is all that the most Catholic Churchman can ask: as to the *mode* of the presence, all the divines of Oxford will assure the Maryland brethren that they know nothing about it; and will cordially agree with them that it is in the heart of the believer.

There is one reason left, which is in fact the pith of the whole. Is justification derived to us through faith alone, or through the sacraments, faith and repentance being the indispensable qualifications? This is the sole question of any importance which has agitated the Church in Maryland; and if the writer of the above had shown the least ground to authorize the supposition that the candidate to whom he and his friends formerly refused their suffrages, had now come over to their views on this point, he had said something towards repelling the charge (which nobody has brought, but which he and his friends have imagined) of inconsistency. So far from doing this, however, he has expressed himself so correctly as to give us the strongest reason to believe that the distinctive feature of the Low Church party in Maryland is now obliterated. Dr. Whittingham, he tells us, believes that "justification is derived to us by faith alone"—independently or exclusively of the sacraments? no, but—"*in contradistinction* to baptismal justification." The very view of Mr. Newman himself, who tells us (Lectures on Justification, p. 259) that "faith is the sole instrument of justification, and yet Baptism also is the sole instrument, and that, at the same time, because *in distinct senses*, an inward instrument in no way interfering with an outward instrument." "Our ideas of soul and body," says Locke, (vide Johnson's Dictionary,) "are *contradistinguished*," and yet soul and body form one man. In like manner Mr. Newman and the writer in the Recorder represent faith and baptism as *contradistinguished*, although both are harmoniously united in one justification. We might have supposed that *contradistinction* was here a misprint for *contrast* or *contradiction*, or was carelessly used by the writer in some such sense, had not the previous allusion to the Bishop of Exeter rendered such a supposition absurd, and made it apparent that the writer in the Recorder has chosen his words with a critical accuracy as creditable to his intelligence as his faith.

The Maryland brethren may as well put a good face on the matter. The inconsistency which they vainly repudiate, is not to be named with the greater inconsistency which they have happily escaped, that of holding to the divine institution of the ministry and sacraments as generally necessary to salvation, and yet teaching that men are brought into a justified state by faith abstracted from obedience, and apart from the sacraments. These views, as every man of sense must see, are not in *contradistinction*, but in flat *contradiction* the one to the other, and no ingenuity under heaven can ever make them agree.

We were struck by the remarks of a distinguished clergyman on the other side of the Atlantic in a private letter to a friend in this country, that one good effect of the Tracts for the Times had been to raise Low Churchmen themselves to a higher grade of Churchmanship. We have here an illustration of the same tendency. For a few years back, a High Churchman for the episcopate in Maryland has been out of the question; but now within a few months after the publication of the Oxford Tracts, the Bishop of Exeter's Churchmanship can be comfortably digested. This is well; and we have only to add, that the reasons above given to show the consistency of our brethren in Maryland would have been *at least* equally conclusive, if the unanimous vote of the Convention had been given to Dr. Wyatt instead of Dr. Whittingham.

Seldom have we known an event more auspicious of good to the Church than Dr. Whittingham's election; and what mightily enhances the pleasure is, that it should follow so closely upon the heels of Bishop McIlvaine's charge. This charge, though delivered in Ohio, was, in effect, an attempt to rally the Low Church party in the United States on the principle of justification by abstract faith; the principle on which the Tracts for the Times are consistently said to be Popery to the core, and on which the Bishop of Exeter is as papistical as the Tracts. We confess we feared the effects of this charge; for though nothing, in our judgment, is more certain than that the principle of it is unknown to the Church, yet we did suppose that the leading Low Churchmen of our country adhered to it from a conviction of its truth. The election of Dr. Whittingham has convicted us of an error which we gladly acknowledge. We see that even in Maryland the differences which have been thought to divide the Church are, at the present day, differences of temperament and not of principle. The Low Churchmen have awoke and rubbed their eyes, and found themselves, to the mutual surprise of all parties, on Oxford—we beg pardon—on Catholic ground. Henceforward, therefore, we may regard the Church as one; the names of High and Low, Catholic and Peculiars are done away; it is zeal and not principle which the one class demand, and which the other, it may be hoped, will never refuse. Foreign missions, assuredly, will never be an obstacle to union while both parties can prosecute them on truly *catholic principles.* Barnabas will follow Paul to Greece, Mesopotamia and China; while the poet shall sing:

> Quas non adis mundi plagas,
> Pauli laborum particeps?
> Vos unus ambo spiritus,
> Vos una junxit caritas.

Most devoutly do we rejoice at the consummation! Most heartily do we pray that WO may burst in universal chorus from the whole Church on the man who first moves his hand to mar the peace now happily established. Union on the principles set forth in the Recorder, is all for which we have contended; and while these principles are adhered to, most assuredly *no opposition which Dr. Whittingham may offer to the Oxford Tracts* shall prevent us from becoming the humble but faithful auxiliaries of the Recorder in promoting the measures of his episcopate. The Gambier Observer, certes, will not consent to be left alone in his glory, but will join, with no lagging pace we hope, in the triumphal procession which celebrates the deliverance of the Church from doctrinal feuds, wipes off the stain of obloquy from her brow, exhibits her to the world as one man, and removes the grand obstacle which has prevented her from becoming the glory of the land. TE DEUM LAUDAMUS!

MARYLAND CONVENTION.—The following letter, which was intended for our last, gives some additional particulars in regard to the late proceedings in Maryland:

"BALTIMORE, May 29, 1840.

"*Rev. and dear Sir*,—I am happy to be enabled to give you some account of what has been done here by the Convention of Maryland, which commenced its session on Wednesday the 27th, and to inform you that the vexed question, which had so long agitated this "*bleeding*" diocese, as it has been called, is now apparently settled to the entire satisfaction of all concerned.

"On Wednesday morning, Prayers were read in St. Paul's Church, the place appointed for the Convention, by the Rev. the Rector of St. Peter's; the Rector of Christ Church reading the Ante-Communion. The "Psalms for the day," which were those for the month, were exceedingly appropriate. The Rev. John Wiley, Rector of Hagerstown, preached an admirable discourse, replete with sound Church principles, from Matt. 28: 20. And in the administration of the Communion of the Lord's Supper, the Rev. the Rector of St. Paul's was assisted by his friend and brother of Christ Church.

"The Convention having been called to order by the Secretary of the last Special Convention, and the names of its members read, the Hon. E. F. Chambers proposed an adjournment until 9 o'clock the next morning, in consideration of the non arrival of several persons, who, he desired, out of courtesy, might have the privilege accorded them of voting for a President *pro tem.*, in the absence of the Provisional Bishop of the diocese, and *from no other motive.* Mr. F. S. Key very strongly opposed the resolution of his honorable friend as a mischievous precedent; nevertheless, upon the question being taken, the vote appeared thus: Ayes 51, Noes 48.

"The members of the Bible and Missionary Society met, or were to meet, in St. Paul's, in the afternoon at 5 o'clock; and in the evening the Rev. E. Y. Higbee, Assistant Minister of Trinity Church, New York, preached *vice* the Rev. John Claxton, who read Prayers, a most powerful Sermon, on the importance of Christian education, rivetting the attention of his audience to the subject of his discourse, by his eloquence, and energetic mode of delivery. A collection was made in aid of missions.

"Thursday morning, Ascension day, Prayers were read by the Rev. Joseph Spencer, D. D., of Talbot county. The roll of the Convention was called, and the minutes of the preceding day were read. Whereupon it was moved by Mr. Donaldson, that the Convention now go into an election for a President *pro tem.* Judge Chambers nominated the Rev. Dr. Wyatt; Dr. Henshaw the Rev. Dr. Johns. A ballot was accordingly taken, when there appeared for the former 64, for the latter 60.

"The Rev. Dr. Wyatt, upon taking the chair, delivered a most interesting address, briefly expressing his thanks for the renewed honor conferred upon him by the members of the Convention, and giving an outline of the transactions of the Diocese since the last Special Convention. In the spirit of true Christian piety and moderation, he eloquently alluded to the two mothers who appeared before Solomon, each claiming the infant as her own; and expressed his earnest desire that the Church might not be divided or rent asunder by conflicting sentiments, but that its unity might be preserved inviolate, and prayed that God would direct the members of the Convention aright, in the various deliberations which would occupy their time. The address was ordered to be inserted in the journal with the proceedings of the Convention; as was also the address from Bishop Doane, giving an official account of his acts as Provisionary Bishop of the diocese.

"Had you beheld the Rev. President on this occasion, full of meekness, benevolence, and good will towards all around him, acting with perfect impartiality and consideration; and had you listened to his pious eloquence, you could hardly have suppressed the wish, which I confess I have ever indulged, that the supervision of the diocese might be unanimously tendered to him. But on this point I forbear to enlarge.

"Mr. Richard M. Hall was now appointed Secretary, or rather was re-appointed, and the Rev. George McElhiney, his assistant; and it was moved that the resolutions offered to the Convention should be submitted in writing.

"The Rev. Dr. Henshaw moved that a Committee of Conference be appointed, consisting of four clerical and four lay delegates, who should nominate a suitable presbyter for the suffrages of the Convention, to fill the office of the Episcopate. The persons named by the Chair as a Committee, were Rev. Dr. Henshaw, Dr. Marbury, the Rev. James A. M'Kenney, and Wm. Pinckney, of the clergy; and Judge Chambers, Messrs. Key, Donaldson, and Carmichael, of the laity. After a long absence, the Committee made their report, through their Chairman, the Rector of St. Peter's, that after a full and free interchange of sentiments, and inquiry in to the views and opinions of the Rev. Wm. R. Whittingham, D. D., they were unanimously of opinion that the peace and prosperity of the diocese would be secured by his election to the Episcopate. Subsequently a discussion ensued, which was opened by Mr. Key in relation to the Oxford Tracts, and in which Judge Chambers, who is an able speaker, took part; Dr. Johns also spoke, and so did Dr. Henshaw, who stated that the opposition to the election of Dr. Whittingham at the last special convention, arose solely from the belief that he was in favor of these *heterodox* publications; but that inquiry had since been made, and it had been satisfactorily made known that Dr. W. was *still* sound in the faith; that he did not go with the Oxford Divines for Tradition, Sacramental Justification, the Divine Presence in the Sacrament of the Lord's Supper, and that he did not encourage nor promote the circulation of these mischievous tracts; that, the rather, he regretted their republication in this country, and therefore took no active part in their favor. Upon this *denouement*, confirmed, as was said, by the testimony of individuals of high standing in the Church, who had conversed with Dr. Whittingham, and by his note to a certain book he had published, the Rev. Dr. W. was put in nomination, when there appeared that of the clergy he had obtained 50 votes, Dr. Johns 1, Dr. Henshaw 1, and that there were 5 blanks, i. e., clergymen who would not vote for a Bishop who was opposed to the Oxford Tracts! The votes of the laity stood thus: Dr. W. 57; Dr. Henshaw 2, and 5 blanks! Dr. Whittingham was accordingly declared duly elected, and this testimonial was signed, when the Convention adjourned.

"Friday morning the Convention again met, and as if to undo what had been done before, the Chairman of the Committee of Conference, who unanimously recommended Dr. Whittingham, and who signed his testimonials, proposed that a committee of clergy and laymen be sent on to New York to inform Dr. W., and to *answer* (i. e., to ask) such questions as to certain points which might be put. The good sense of the Convention overruled this attempt to disturb the peace of the diocese. An extract from a letter was read, written to a friend by the Doctor, and a Committee,—Dr. Wyatt and Dr. Johns—was appointed to make known and urge his acceptance. The Standing Committee being appointed, $3,000 voted for the support of the Bishop, and all other matters attended to, the President, after prayer, adjourned the Convention *sine die.*

I am yours faithfully, A PRESBYTER.

DR. GADSDEN'S CONSECRATION.—The consecration of the Bishop elect of South Carolina, which was to have taken place at Charleston, last week, failed to occur, from the want of the canonical number of bishops. Bishop Doane, at the request of the presiding bishop, went on for that purpose: but finding Bishop Chase at Weldon, in North Carolina; and learning from him that no other would be present, he returned immediately to New Jersey.

DIOCESAN MISSIONARIES.

A meeting of the Education and Missionary Society of this Diocese was held on Wednesday evening last, at which the embarrassed condition of the funds of the Society was the subject of painful and serious deliberation. There appeared to be but one impression in regard to the missionary drafts for July next, which was that they should *not* be dishonored. A committee was appointed to devise means of relieving the Society in its present exigency. How this end is to be accomplished is more than we see, but we trust that Providence will open some door of relief. We beg the attention of the Clergy and of our readers generally, to the subject, and most sincerely hope that they will be prompt to comply with the suggestions which the committee may be expected to make.

CONSISTENCY OF THE CHURCH.

The Romanists are determined to establish, if they can, the charge of inconsistency against the Church. Referring to the Churchman, the Catholic Register says:

"It would afford us a great deal of pleasure, if he would let us know the reason why the form of *absolution* and the rubric which precedes it in the *visitation of the sick*, where *special confession* is ordered in the prayer book printed in England, are left out in the American editions? Is it through mistake of the printer? We hope he will not say such a thing.—Is it on purpose? Undoubtedly. And what can be their purpose? Have the ministers of that Church in America given up the doctrine of absolution by virtue of their authority?—Then we were not wrong in arguing their contradiction with the standard of their Church in England, and Bishop Kenrick was right in his charge. Do they wish to disguise the things so that the people would not perceive in the American prayer books the doctrine of absolution by ministerial authority, which all the other sects reject? We will not dare to charge them with such a crime! Why is it then left out?"

The omission was intentional, but the editor confounds two things which ought to be distinguished, *viz.*, authoritative absolution and special confession. The latter not being enjoined, is left discretionary; while the former is retained not only in the form for morning and evening service and in the communion service, but also in the form of ordering Priests. The contradiction alleged by Bishop Kenrick respects the power of absolution, and not the order of special confession.

AUTHORIZED MINISTRY.—An exchange paper from abroad, informs us that the report that the King of Prussia had instructed his ambassador to ask the Bishop of London, whether he would consent to consecrate some Protestant Bishops for the Prussian States, and whether his Lordship would apply to the Privy Council for leave to that effect, is confirmed. "A similar application is said to have been made under the reign of Frederick the Great, but was then declined on the part of the British prelate. There is every reason to believe that the present request will meet with a more favorable reception. What has induced this government (the Prussian) to this step, is the taunt we often hear from the Roman Catholics, that we have neither Church nor Bishops—while they allow the Episcopal authority of England as valid, because derived in uninterrupted succession from the first times of Christianity." It is curious, that while *even the Papists allow the valid succession of Orders in the Church of England*, their false Church (of Rome) has *lost the succession*; as has been proved by a member of the Church of England.

We are informed that measures have been taken to forward immediately to His Holiness the Patriarch of Constantinople and to the Bishops of the Greek and Armenian Churches in every place where schools have been established by clergymen of our Church, sent out as missionaries, copies of the letter of the Right Rev. Bishop Griswold to the Rev. Mr. Southgate, and also the Rev. Mr. Vaughan's "instructions" to the same Rev. gentleman. They will be sent, translated into the French language, which is more generally understood in the East than the English.

We understand the Rev. Dr. Whittingham has been elected, by the Convention of Maryland, Bishop of that diocese. We sincerely hope he will accept the call. A more fit person, we believe, could not have been selected. The friends of the Church have reason to rejoice at the selection.—*Southern Churchman.*

We hope not to mar the pleasure of our Southern brethren by assuring them, that from the very bottom of our heart we concur in the sentiments of the above paragraph.

(CIRCULAR.)

To the Alumni of the General Theological Seminary.

The undersigned, a Committee of the Associate Alumni, appointed to devise means, &c., for endowing the Professorship of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, would respectfully urge the attendance of their brother Alumni at the next annual meeting of the Association, to be held in this city on the 25th day of this present month. The Committee will then be prepared to make report of their proceedings during the past year, and to suggest to the Alumni a plan for the vigorous prosecution of the important object before them. Should the attendance of the Alumni be as general as is expected, and the same disposition manifested as on previous occasions, the Committee confidently believe that such plan may be adopted with every prospect of success. To this end then they urgently invite the general attendance of the Alumni at the coming meeting.

JOHN MURRAY FORBES,
EDWARD Y. HIGBEE,
BENJAMIN I. HAIGHT,
ROBERT W. HARRIS,
CHARLES H. HALSEY,
} Committee.

June 6, 1840.

AFRICAN MISSION.

To the Editor of the Churchman.

The following extract from a letter of the Rev. J. Payne, dated Cape Palmas, 6th April, will rejoice the hearts of many of your readers. The missionaries have so often expressed their sentiments upon the nature of those excitements which have more of zeal than knowledge, that much confidence may be placed in their Christian judgment when blessed with such a religious interest as that alluded to by Mr. P. It was charitably hoped that nineteen at the mission (many of them preparing to become teachers) had passed from death unto life, and would evince consistent Christian character: they had in most instances been long under faithful instruction.

V.

"I cannot but talk, my dear sir, of the gracious influence with which God has been pleased to refresh and encourage us during the last three or four weeks. The work commenced at this station under the faithful labors of our dear brother Dr. Savage, and his devoted associates, Mr. and Mrs. Perkins. I had been apprised of it some days previously, but could not, consistently with my duties, leave Cavally till after the morning service on the Sunday before last. We arrived here just as the sun was throwing his last rays upon the hill. Never shall I forget its sweet, calm, heavenly appearance at this time. At the foot of the hill I was met by three of the oldest girls, whose bright and tranquil countenances told of the blessed change which God had wrought within. With these "new creatures" I ascended the hill; and now one and another and another heathen child met me and told his pleasing story. When on the hill, I found it difficult to realise its identity. Such stillness and solemnity the place had never before seen. God was here! I could not doubt it. In silence I entered the apartment of the dear brother whose instrumentality God had so signally blessed. I found him with prayerful, careful aspect, sitting amidst broken-hearted souls who were asking, '*What must I do to be saved?*' I passed into another room, and found, here and there, groups of children kneeling in silence, and pouring forth the accents of broken, contrite prayer, to him 'who heareth in secret.'

As the evening shades appeared, we proceeded with slow and solemn steps to the house of public worship. I never worshipped in such an assembly before—never heard such, may I not say angelic, singing?—such fervent prayer; and, when I spoke to the listening and, to a great extent, regenerated multitude, from the words, '*Praise the Lord, O my soul,*' I felt that God had more than ten thousand times repaid me for all I had feared and suffered. O yes! to feel that I had been in any degree instrumental in turning to God the immortal souls before me, is cause for unspeakable gratitude—for everlasting love and unreserved devotion to the service of Almighty God."

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Agent's Report for April and May.

Gratuitous distributions, 70 Bibles, 44 Testaments, 1251 Prayer-books.

Sales to auxiliaries, &c., 185 Bibles, 50 Testaments, 417 Prayer-books.

Making a total from the Depository in the two months, of 2017 volumes.

PROTESTANT EPISCOPAL TRACT SOCIETY.

Agent's Report for April and May.

Gratuitous distribution, 244,797 pages; Sales, 111,878 pages. Total, 356,675 pages.

☞ The Rev. R. H. WATERS requests that all papers, &c. for him be addressed to him at Oakland Mills, Anne Arundel county, Md.

NEW AGENTS FOR THE CHURCHMAN.

Mr. Lewis Henderson, Cleveland, Ohio; Mr. Thomas Peters, St. Louis, Missouri; William Purdy, Newburgh, New York.

ERRATUM.—By the carelessness of the printer, the note of our correspondent "D." in our last, in reference to Horne Tooke, was divided. The part which appeared in the text ought to have been joined with the note at the end of the article.

In the account of the marriage there was also a typographical error. Instead of Walten, read the Rev. William H. Walter.

PENNSYLVANIA CONVENTION.

Our last week's report of the proceedings of this body was brought down to Wednesday evening, May 20. On Thursday morning, at 0 o'clock, the Convention again met, and after divine service by the Rev. Wm. White, was called to order by the Bishop. The committee appointed yesterday on the subject, reported that the Rev. Peter Van Pelt is *not* a member of the Convention, which was concurred in.—The Rev. Mr. Douglass submitted a resolution relative to more frequent religious services during the sessions of the Convention, which was ordered to lie upon the table. The Rev. Mr. Davis offered a resolution, requiring that the names of sick and disabled clergymen of this diocese be annually reported to the Convention, which was also ordered to lie upon the table.—The Rev. Mr. Clemson submitted resolutions on the subject of the Convention Fund, inquiring into the reasons why the annual collection required by the canon has not been made by some churches, and requesting a more zealous effort to increase the fund; which, after amendment, were adopted, and, on motion by the Rev. Mr. Kelly, the Secretary was directed to address a circular upon the subject to the parochial clergy. On motion of the Hon. Horace Binney, the words "*after viva voce nominations of the candidates,*" in the second of the revised regulations providing for the election of a Secretary of the Convention, were stricken out.—Mr. P. H. Nicklin moved that the next annual Convention be held in St. Andrew's Church, in the city of Philadelphia; the Rev. Mr. Kelley proposed as an amendment, St. Stephen's Church, Harrisburg; Mr. Nicklin then offered as a substitute, Trinity Church, Pittsburg. The ayes and noes were ordered, and it was decided in favor of Harrisburg. The question then recurring on the adoption of the whole resolution, the Rev. Mr. Morton proposed St. James' Church, Philadelphia, which was lost, as was a motion by Mr. Nicklin in favor of Christ Church, Reading. Motions to adjourn, and to adjourn *sine die*, were made and lost, and finally the resolution to meet next year in Harrisburg, was passed by a considerable majority. Adjourned.

5 o'clock, P. M., Convention met. Trinity Church, Freeport, St. Peter's Church, Phœnixville, and Trinity Church, Centreville, were admitted into union with the Church in this diocese. On motion of Mr. Wm. H. Newbold, it was resolved, that the reports of the parochial clergy shall be read in future by themselves, in Convention, after being approved by the Bishop; or, in their absence, by the Secretary. On motion of Rev. Dr. Boyd, it was ordered, that a committee of five be appointed to inquire into the expediency of establishing a weekly or monthly Church periodical, to be under the direction of the ecclesiastical authority of this diocese. The Chair appointed as said committee, the Rev. Drs. Boyd and Dorr, the Rev. Mr. Coleman, and Messrs. J. S. Newbold and Robins. The Convention then united in singing the last four verses of the 99th Psalm; when, after the benediction of the Bishop, it adjourned *sine die.*

From the Banner of the Cross.

CONVENTION OF NEW JERSEY.

The opening services before this ecclesiastical body took place in Grace Church, Newark, on Wednesday, the 27th May, when morning prayer was read by the Rev. John Croes, assisted by the Rev. John M. Ward. The Convention Sermon was preached by the Rev. Edward G. Prescott, and the Holy Communion was administered by the Rt. Rev. the Bishop of the Diocese, assisted by the Rt. Rev. the Missionary Bishop for Missouri, Wisconsin and Iowa, and the Rev. Messrs. Dunn and Warner. There was the largest number of clergy ever present at a Convention of this Diocese—indeed, but two of the parochial clergy were absent—and a full representation of the laity. The Rev. E. G. Prescott was unanimously re-elected Secretary. At the opening of the Convention, on the second day, (the festival of the Ascension,) the Rev, James Adams, Deacon, Missionary in Hunterdon county, was ordained Priest. The periodical reports exhibit an encouraging state of the parishes. The offerings of the Chnrch, for the year, have exceeded fifteen hundred dollars; of which the single parish of St. Mary's, Burlington, has contributed more than one-fourth. The Convention of this Diocese has always been blessed with unity, and since our acquaintance with it, we have always deemed it spirited. But there was an earnestness and unity manifested at the present meeting, which was delightful in itself, and still more so as the promise of better things. The graphic description of St. Paul to the Philippians, "striving together for the faith of the Gospel," was well and forcibly illustrated. The Bishop's address presented several points of high interest, and was altogether encouraging in its statements.

On the evening of Wednesday, a public meeting was held for the promotion of Christian education, when Grace Church was completely filled. The meeting was eloquently addressed by the Rev. B. I. Haight, who appeared, at the Bishop's request, as the representative of the Executive Committee of the General Sunday School Union. The Rt. Rev. Dr. Kemper made very interesting statements as to the progress of his mission, more especially in reference to this great object, and presented evidences of the zeal and intelligent devotion of the Romanists in the West, in founding and supporting seminaries of learning, which should put us of a purer faith to shame. The Rev. Professor Ogilby very happily enforced the duty of Christian education in the Christian home. A collection was made for the Episcopal Society of New Jersey, for the Promotion of Christian Knowledge and Piety. The Convention unanimously adopted most decided resolutions in furtherance of the duty of Christian parents to look to it, that their children are brought up "in the nurture and admonition of the Lord;" and enjoined on them, as a most solemn duty, to patronize no schools which are not strictly in the Church.

We confidently believe that this Convention will give a decided impulse to the best interests of education. Vigorous measures were adopted on a most judicious plan, for the increase of the fund for the support of the Episcopate, so long and shamefully neglected.

The report of the committee, consisting of the Rev. Professor Ogilby, the Rev. Mr. Henderson, Dr. J. J. Spencer. John Potter, Esq., and Joel W. Condit, Esq., with an address to the diocese, was received with the highest favor. The principle of the offerings of the Church is adopted in their plan; and it is computed that if every parish shall contribute annually at the rate of one dollar for each pew-holder, or other responsible parishioner, a suitable provision will, in a reasonable time, be attained. When a fund shall be secured yielding $2400 per annum, the further increase is to be discontinued. The committee recommend that each Rector take measures to obtain twenty-five cents quarterly, at least, from every pew-holder; and it is computed that this will yield annually at least two thousand dollars, one half of which goes to the use of the Bishop, and the other half to increase the fund. It cannot be doubted that there are many to whom God has given the will with the power, who will contribute much larger sums. The plan addresses itself to all, of every degree of ability, and comes within the reach of all. Its success relies on the attention of the clergy to its details.

The members of the standing committee are the Rev. Messrs. J. Croes, Ward, Hare, and Henderson; Dr. Spencer, and Messrs. Pennington, Smith, and Harrison. The delegates to the General Convention are, the Rev. Dr. Barry, and the Rev. Messrs. Morehouse, Dunn, and Croes; Messrs. Potter, Gifford, Stratton, and Collett. The supplementary deputies are, the Rev. Messrs. Hare, Henderson, Starr, and Woart; Messrs. Boudinot, Howell, Sands, and Sinnickson. Charles Kinsey, Esq., having resigned the office of Treasurer, the Rev. Reuben J. Germain was appointed. The trustees of the offerings of the Church are, with the Bishop, the Rev. Messrs. Morehouse and Burroughs; Messrs. Kinsey and Wilson.

At the close of the Convention, the Bishop addressed the members in a brief valedictory. We have seen no more animated and encouraging meeting of this kind. It afforded the clearest proof that the diocese is in a sound and vigorous state, and we believe that virtue will go out from it, to reach far beyond the year. "For my brethren and companions' sakes, I will wish thee prosperity; yea, because of the house of the Lord our God, I will seek to do thee good."

From the Gospel Messenger.

HOBART HALL.—We were thankful that an improved state of health permitted us on the 23d ult., to resume our duties in this institute, after a suspension of several months.

This Seminary puts on a more and more encouraging aspect, and under the faithful and unwearied exertions of its principal and his assistants, promises much good to the cause of Christian Education. Though accommodations for boarders are found in highly respectable families, it is every week more and more manifest, that wider provisions must be made for the comfort and convenience of those who are desirous of availing themselves of the advantages offered. The present plan is to erect a large and convenient boarding house, to be placed under the charge of suitable persons, subject to the supervision of the Principal and the Board of Trustees.

For this object, Mr. Brewster is about to go out for the purpose of procuring aid in this matter. As the sum which will be required is not large, it is hoped and believed that it will be soon obtained. The following expression of approbation from the Bishop of the Diocese, will, we trust, induce many persons to give something for the promotion of this object.

I fully approve of the efforts which the Churchmen of Holland Patent are making to increase the accommodations for boarding and lodging connected with HOBART HALL; and commend their application for assistance in the undertaking to the favorable regard of the Diocese.

WM. H. DE LANCEY,
Bishop of the Diocese of Western New-York.
May 30, 1840.

From the Church.

The arrest of the CHURCH SPOLIATION BILL in the House of Lords was briefly announced in our last amongst the items of the intelligence brought by the Great Western. On the 7th of April, the Bishop of Exeter moved a series of questions to the Judges on the Clergy Reserve Bill then before the House,—a motion which after a long and animated discussion, and a vigorous opposition from Lord Melbourne, was carried by a majority of 57 to 40. The position in which the question now stands is, therefore, precisely that for which the authorities of the Church in these provinces have long been contending,—a reference of its disputable, or rather disputed, points to the highest and most competent judicial tribunal in the Empire. The declaration of Lord Ellenborough during the last discussion which took place upon the subject, will fully prepare us for the result of this reference, viz., that the Provincial Bill is, in most of its provisions, illegal, and that it cannot receive the assent of the Crown. What action may be taken in the matter, after the anticipated decision has been pronounced, we shall not venture to say. This much is certain, that it would be difficult to make a worse disposition of the Reserves than what was contemplated by the Bill lately passed by our Provincial Legislature. Better, we say it unhesitatingly, to have no Clergy Reserves at all, than to make *such* an appropriation of them! Better that the Imperial Parliament should resume this property and apply it to objects purely secular, than that by sanctioning this bill, they should become the formal patrons of error and the positive encouragers of schism, confusion and strife!

It is, we repeat, impossible to foresee the issue of this long-litigated question; but whatever may be the result—whether favorable or not to the interests of the Colonial Church—there can be but one sentiment amongst its friends in regard to those able and illustrious advocates of our cause in both Houses of the Imperial Parliament who have been the instruments, in the hands of a gracious Providence, of checking so glaring an outrage upon the integrity of our Christian Constitution, and so vital a stab at the sacred and permanent interests of the Church of Christ in the Colonies. The Archbishop of Canterbury and the Bishop of Exeter took that lead in the discussion in the House of Lords which their station and talents required; and so far their advocacy of justice, and right, and true religion, has been crowned with success. But while we are cordial and earnest in the expression of our thanks to these distinguished prelates, as well as to Mr. Pakington and others in the House of Commons, for the zeal they have manifested in behalf of the Canadian Church, we must not be forgetful of our peculiar obligations to the Lord Bishop of Toronto for the part he has taken in bringing about this more favorable position of the Clergy Reserve Question. His Lordship was indefatigable in transmitting to influential members both of the Lords and Commons in England that explicit information upon the subject of the Reserves and the Colonial Church in general, upon which alone could be founded any vigorous or successful action on their part. This duty was by the Bishop of Toronto most faithfully and efficiently performed; and in contemplating the result of his honest and Christian exertions thus far, the members of the Church in the Canadas cannot be forgetful of the thanks which they owe him.

It appears by an anonymous communication to the St. James' Chronicle of the 26th March, that the Lords of the Treasury have issued orders to the Commissioners of her Majesty's Customs, directing that all images, plates, pictures, or ornaments, declared to be intended for the use of Roman Catholic places of worship, shall be imported *duty free*. It is impossible any longer to doubt that the Queen, the Court, the Cabinet, and the numerous underlings of office, are becoming completely Pope-ridden. One "heavy blow and discouragement of Protestantism" has been the signal for repeated and more daring attacks upon the established religion. The Canada Bill, embracing that most atrocious robbery of the Church in that Province, the appropriation of the Clergy Reserves to the support of any sects of religion,—which has been sent over by the Governor General, and introduced into the House of Commons by Lord John Russell, has roused a spirit in England, which, we trust, will not easily be put down.—*Barbadian.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hammell, Rev Wliliam, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Carter, Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

CALENDAR.

JUNE.

14. Trinity Sunday.
21. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Second Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

5. Third Sunday after Trinity.
12. Fourth Sunday after Trinity.
19. Fifth Sunday after Trinity.
25. St. James the Apostle.
26. Sixth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Montgomery County. Thursday, June 4, in the Court House, (being the usual place of worship of St. Stephen's Church,) Fonda, admitted to the Priesthood the Rev. John Noble, Deacon, the Missionary there. Morning Prayer was read by the Rev. John Scovill, residing at Johnstown, Fulton county, assisted by the Rev. William S. Bartlett, Missionary at Little Falls, Herkimer county, who read the Lessons; the Sermon preached by the Bishop; and the candidate presented by the Rev. Salmon Wheaton, D. D., of the diocese of Rhode-Island, elected Rector of St. John's Church, Johnstown.

City of Troy. Whitsunday, June 7, instituted the Rev. Edward Ingersoll into the Rectorship of Christ Church. Morning Prayer was read by the Rev. David Butler, D. D., residing in Troy, assisted by the Rev. William F. Walker, Principal of the Troy Episcopal Institute, who read the Lessons; and the Sermon preached by the Bishop.

In the afternoon, confirm'd 75 in St. Paul's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Trinity Sunday, June 14, Phillipstown, *Putnam County.*

First Sunday after Trinity, June 21, St. Andrew's Church, *New York.*

Second Sunday after Trinity, June 28, Flatbush, *King's County*, 4½ P. M.

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M. Wednesday 8, Ravenswood, *Queen's County.* 9, Astoria, Ordination A. M., Confirmation P. M. 10, 11, Astoria Female Institute.

Fourth Sunday after Trinity, July 12, Newtown A. M., Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A. M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County.* Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County.* 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, Otego, *Otsego County*, Ordination A. M., Confirmation P. M. Tuesday 11, Delhi, *Delaware County*, Ordination A. M., Confirmation P. M. Thursday, 13, Catskill, *Greene County.* 14, Athens.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County*, Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County.* Ordination A. M., Confirmation P.M. Friday, 21, *Hudson.* 22, Ulster, *Ulster County.*

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County.* Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County.* 25, Hyde Park, *Dutchess County.* 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County.*

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County.* Tuesday, September 1, Goshen, *Orange County.* 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County.* 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

ST. THOMAS' CHURCH.

A meeting will be held in St Thomas' Church, on Sunday evening next, Trinity Sunday, at a quarter before 8 o'clock; on which occasion, the Right Rev Bishop Kemper, Missionary Bishop for Missouri, &c. will make a statement respecting the condition of his mission, and the present state and prospects of the College connected with it. Other addresses may also be expected.

Episcopalians generally are respectfully invited to attend.

June 11.

MISSION CHURCH OF THE EPIPHANY.

Quarterly Missionary Sermon. The stated Quarterly Sermon will be delivered by the Rt Rev Bishop Doane, in the Mission Church of the Epiphany in Stanton street, on Sunday evening, June 21, and a collection made in aid of the funds of the church. Services will commence at a quarter before 8 o'clock.

June 10, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers of this Society will be held in the Sunday School room of St. John's chapel, on Monday evening the 15th inst. at a quarter before 8 o'clock.

WM. A. DUNCAN, Recording Secretary.

June 12th.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the City of New York, on Wednesday, the 17th of June next at 5 o'clock, P. M.

P. VAN PELT, Secretary.

June 10, 1840.

ASSOCIATE ALUMNI.

The Annual Meeting of the Associate Alumni of the General Theological Seminary will be held in the city of New York on Wednesday, June 24. The Annual Sermon will be delivered in the evening. Divine service to commence at a quarter before 8 o'clock. The members of the Association will meet at 7 o'clock. Further notice will be given next week respecting the place of meeting.

⁂ Other periodicals of the Church will confer a favor by inserting the above.

The annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St John's Chapel in the city of New York, on Monday, the 22d of June, 1840, at 6 o'clock, P. M.

EDWARD Y. HIGBEE,
Secretary of the Board.

Editors of the Church periodicals will please copy this notice.

The annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be holden on Monday, June 22d, 1840, at nine o'clock, A. M., in the Sunday School room of St John's Chapel, New York. The managers are respectfully requested to attend, without further notice. By order,

BENJAMIN O. PEERS,
Secretary of the Board.

New York, June 10, 1840.

☞ Editors of Church periodicals will oblige by publishing the above notice.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From G, a donation, $1. From annual subscribers, $2. Total receipts, $3.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From G, a donation, $1. From Mr Davenport, a donation, $1. From an annual subscriber, $1. Total, $3.

☞ The friends of this society are most respectfully informed, that the receipts thus far into the Treasury are comparatively small, far from being adequate to its wants, while the exertions of the Board of Managers to extend and increase its usefulness, require additional liberality from the friends of the Church.

Perceval on Apostolic Succession is nearly ready for the press. Funds are wanted to complete the work.

Donations and subscriptions received by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor: From "A Churchman" in Columbia co. $5; from G, for the poor, $1; both sums by the hands of Thomas C. Butler, Esq.

LOT JONES, 192 Allen-street.

June 9, 1840.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of One Dollar for the benefit of the poor, from G, by the hands of Thomas C. Butler.

JESSE POUND, 47 Vandam st.

June 9, 1840.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Received of James Swords, esq, one half of $249 15, for general purposes of Board of Missions, remitted from Philadelphia, the details of which appear in his acknowledgment of last week, $124 57. Remitted by James Howard, esq, agent at Baltimore, per Rev E M Van Deusen, from Mrs P Maddox for Africa, 5$; Easter offerings of Broad Creek parish, Prince George co, Md, $9 25; per Rev U Beall, from Miss R Swearingen, for Greece, $15; per Rev W Pinkney, from St Matthew's and Zion churches, Prince George co, Md, $84 50; per Rev Mr Crosdale, rector of All Hallows parish, $5—$118 75. Received from "a friend of missions" in Gardiner, Maine, for mission to Persia or Mesopotamia, $100; for education in Africa, $20—$120. Remitted by H Trescot, esq, agent at Charleston, S C, church offerings of St Michael's ch, per Rev W W Spear, for missions in general, $35—one half, $17 50; from church of Holy Trinity, Grahamville, per Rev T C Dupont, through Rev Wm H Barnwell—Miss J H $7, Capt A H $7, Miss M H $10, Mrs M C $4, Dr T E S $5, Miss A P $3, Mr A Mc $6, Ladies' sewing society $85—$144 50—less ex $4 22—$140 28. Received from Rev T H Taylor, D D, rector, contribution from Grace ch, New York, in aid of African mission, $150. Total, $653 60.

CHARLES J. ALDIS, Treasurer.

Bank of America, June 9, 1840.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of one dollar from "G."

JOHN W. MITCHELL,
Treas. of Gen. Prot. Epis. S. S. Union.

New York, June 10, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From "Three Ladies," for missionary fund, $12. From "G," per Mr T C Butler, for education and missionary fund, $1. From "A Lady," for missionary fund, $100. From "A Friend to Missions," $40. From annual subscribers, $4. Total amount of receipts, $157.

C. N. S. ROWLAND, Treas.
55 Water st.

June 10, 1840.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following receipts towards defraying the current expenses: viz

From Rev Henry Gregory, rector of Calvary Church, Homer, in the diocese of Western New York, being the contributions of that church for the last and present year, $4. From G, by the hands of Mr T C Butler, $3. From Rev Thomas House Taylor, D D, rector of Grace Church in the city of New York, the contribution of that church, $100.

10th June, 1840. WM. H. HARISON, Treasurer.

UNION DEPOSITORY,

28 ANN-STREET

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending June 11, from the following individuals, viz.

From R S H George, Phila; James Baker, Norfolk, Va; S Babcock, New Haven, Ct; G Keck, Rossville, O, with remit; Rev F H Cuming, Ann Arbor, Mich; Charles Stimpson, jr, Boston.

Packages have been forwarded from the Depository during the week ending June 11th, as follows:

To R S H George, Phila, per Union Line; C Foote, Bridgeport, Ct, per steamer Fairfield; L H Young, New Haven, Ct, per steamer New York; Wm Rowland, Norfolk, Va, per schr Empire; E Wiley, Savannah, Ga, per brig Augusta; Belknap & Hamersley, Hartford, Ct, per steamer Cleopatra; C Stimpson, jr, Boston, per Harnden's express; Rev Moses Marcus, Nantucket, Mass, per schr Imperial; A E Miller, Charleston, S C, per brig George; C Stimpson, jr, Boston, per Harnden's express.

INSTRUCTION OF YOUTH.

A GRADUATE of the University and Member of the Royal Physical Society of Edinburgh, desires to devote his time to private tuition, either in the elements of education, or in the higher walks of academic literature.

A situation in a Literary Institution would be acceptable.

Reference—Professor Torrey.

The testimonials and letters from distinguished persons in Europe and America, in the possession of the gentleman who advertises as above, are highly satisfactory; and from a year's acquaintance and his high character as a teacher in this neighborhood, I am happy to add these lines in his behalf.

JAMES C. RICHMOND,
Rector of St. Michael and St. James' Churches,
Bloomingdale.

Inquire of Rev. Wm Richmond, Rector of Zion Church; or address "Graduate," at this office.

June 13—1t$

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols 8vo; Bloomfield's Critical Digest of Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, 2 vols. 8vo; The Works of Bishop Horne, 4 vols. 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo, The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c.

May 2—tf

A FRENCH TEACHER

WILL be wanted next August, at a Classical School in Quebec, L. C., attended by youth of the most respectable class in society. If he could also give instruction in writing and arithmetic, he would find employment the whole of school-hours. A French Protestant, especially if a native of Paris, would be preferred; but any gentleman of competent attainments, who speaks good French, would be eligible. Satisfactory testimonials will be required. Particulars to be learned of Messrs. Swords, Stanford & Co., Booksellers, Broadway.

May 23—6t

SELECT SCHOOL FOR BOYS,

ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College. All books and stationary furnished without extra charge.

A resident assistant, Mr. F. J. M. Gole, is employed to teach the Modern languages, for which there will be no additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the *school*, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission; to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. F. A. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. M. K. Bridges, Brooklyn, N. Y.; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster Co., N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

May 23, 1840.—tf

A LADY, a communicant of the Church, and having the requisite qualifications satisfactorily attested, may obtain a desirable situation as a *private teacher*, in the state of Tennessee.—Refer to the Editor of the Churchman.

May 16—tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.

March 28.

CHRISTIAN BENEFICENCE.

BRIDGE-TOWN, (Barbados,) May 6, 1840.

We had the inexpressible pleasure to witness, yesterday, a scene of the most interesting and impressive character—one which was calculated to call forth, and did, we must believe, forcibly excite the sympathy and the sanguine hopes of the assembled thousands who were attracted to the spot—their sympathies in the sufferings of the poor and destitute who will claim relief from the Institution now commencing, and their hopes that, under the blessing of Almighty God on man's labors, the General Hospital will in due time be one of the most valuable charities ever erected in our country, and one of its most distinguished ornaments.

When the numerous procession reached the spot on which the ceremony of laying the corner-stone of the building was to take place, the Lord Bishop, in his accustomed audible and impressive tone of voice, delivered the following Address:

"*My Christian Brethren:*

Amid the varied trials with which it has pleased the Almighty to prove us in this our state of moral probation, there is none more worthy of a Christian's sympathy than that, which the poor but honest and industrious laborer has to endure under the pressure of protracted sickness, or from the sudden interruption of his exertions through some severe bodily accident. In a moment he may be reduced to a state of almost penury: no longer able to work for his family, he becomes dependent on the attentions of those, who before looked up to him for bread; and now know not whence to procure it for him or for themselves. Timely is, then, the secret aid of Christian beneficence; timely the aid of some well-conducted Friendly Society, of which he may happily be a member; but these aids are not of themselves sufficient: they may meet ordinary cases; they may provide for the infirmity of declining years; they may secure to the deceased the decent interment of his mortal remains; but there is yet needed an asylum whither, in cases of greater severity and expense, the poor, when duly recommended, may apply, under the comfortable assurance, that all which the united skill 'and care of man can effect, under the Divine blessing, will be promptly afforded for their relief.

Such an asylum is a public hospital, an institution unknown to the heathen world; peculiar to the times of the Gospel; and savoring of that merciful spirit, which our Lord enjoined on his disciples, when he said, 'A new commandment give I unto you, that ye love one another.' Hitherto, in this populous island, we have been without this needful—this Christian institution. The condition of the country less required it; when every estate had its private infirmary, and every proprietor was legally responsible for the care of his dependents. All are now free, the master equally with the laborer; and though no civil equality can release the wealthy from the Christian obligation of caring for the poor, yet individual charity must produce far less effect, when isolated, and running only in a single channel, than when acting in the aggregate—with the force of many waters. A public hospital becomes a hallowed depository for the alms of numbers; many are hereby relieved at no greater cost, than would have been privately expended on a single patient; the patient obtains the advantage of superior advice, of proper and sufficient medicine, of judicious and regular attendance; the medical profession itself comes in for its share of the benefit, by the variety and concentration of cases thus continually brought under its notice; and many a wealthy contributor may be himself relieved under some great bodily necessity through the greater experience acquired by his medical adviser in the hospital of his charitable endowment. So true is it, that no good action, even in this life, is without its reward!

I know nothing, then, more truly gratifying, than the sight of so large an assemblage of all ranks and conditions of men amongst us, thus met together to lay, with every mark of outward respect, and with prayer to Almighty God for His blessing, the first stone of a public hospital! I deeply regret in common, I am assured, with every individual present, that one—to whose indefatigable civil exertions the country is so deeply indebted—I allude to the Governor of the Island—has been prevented by severe indisposition from taking his allotted part in the ceremonies of this important occasion. He will read the detail of these ceremonies with the liveliest interest; and to us, who are witnessing them, how grateful will they be in the recollection!—they are bound up with the very well-being of the land; for no country can permanently prosper, in which the poor suffer, and there is none to pity them! The poor were the especial objects of the Redeemer's love; and whilst he wrought for their benefit *miraculously*, He taught us, by His example, to leave no *ordinary* means untried to administer to their relief. May His blessing, then, be with us in this our charitable undertaking; and may the prayers which we now offer up in His name, be heard and answered at the Throne of Grace.

Let us pray.

Prevent us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help, that in this and all our works begun, continued, and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life through Jesus Christ our Lord. Amen.

Almighty God, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy and *charitable* life, through the same Jesus Christ our Lord. Amen.

O Almighty Saviour, who in the days of Thy sojourning in the flesh, disdainedst not to call us Thy brethren, that we might thereby be practically led to regard all mankind under the same endearing appellation; and who for the relief of our necessities, and the more confirmation of our faith, was pleased to work many miracles, going about doing good, and healing all manner of sickness, and all manner of disease among the people, be present, we beseech Thee, this day with thine assembled servants, who, in humble imitation of Thy unwearied and universal benevolence, have met together in Thy name to lay the foundation of a building, wherein, through Thy blessing on the skill and care of men, the sick may yet again be healed, the deaf hear, the lame walk, the leper be cleansed, the blind restored to sight, and the fractured limb replaced in all its proper vigor and usefulness; and so bless, we pray Thee, the undertaking of this day, that not the bodily infirmities only of these afflicted members may be cured, but by the wholesome medicine of the doctrine delivered from time to time out of Thy most Holy Word to the suffering inmates therein, that all the diseases of their souls also may be healed, through thy merits, O blessed and eternal Jesus, who with the Father and the Holy Ghost, livest and reignest ever one God, world without end. Amen.

Our Father, &c.

The bishop then offered up the following prayer to the Throne of Grace:

Just before laying the stone,—'The glorious majesty of the Lord our God,' &c.

After laying the stone,—'Assist us mercifully, O Lord,' &c. The blessing.

FIRST SUNDAYS AT CHURCH.

BY THE REV. J. E. RIDDLE.

This mention of the elder son and brother occasioned a deep feeling in the whole party, and was followed by a temporary silence. The conversation was then resumed by Alice, with the following remark:

'If I remember aright, papa, you have told me that the exhortation "Let us pray," is copied from the practice of ancient churches.'

'It is so, my dear. In ancient services, the deacon used to call upon the people in this manner, and for the same purpose, namely, to excite attention and awaken devotion in the minds of the congregation. Every help of this kind is wisely contrived, and ought to be thankfully received; but we must remember after all, that the power to pray must be given us by the Holy Spirit; and we ought, therefore, continually to feel our dependence upon His gracious assistance, and to keep our minds as much as possible in the same state as that with which the disciples of old accosted their Master, saying, "Lord, teach us to pray." (Luke xi. 1.) Hooker beautifully says, "Prayer is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end." (Ecclesiastical Polity, Book v.) And yet it is a true saying of an old Christian, mentioned by Melancthon in his Discourse on Prayer, and quoted from him by several of our commentators on the Liturgy, "There is nothing harder than to pray."'

'If I mistake not, my dear Alice,' continued Mr. Hargrave, 'you told me that you had marked some passages in a discourse on this subject by a favorite writer. Pray read them to us now; they will probably serve as a good introduction to our review of the petitions of the Church.'

Alice fetched the volume of sermons, and read the following extracts:

"Prayer is the utterance of the heart; it is a deep feeling within a man, of his wants and poverty, and helplessness; it is the turning of a desolate spirit to its Creator and Saviour; it is a following hard after God; it is drawing near to him, holding intercourse with him, pouring out the heart before him, a striving to fill an empty soul out of its fulness. * * * * Do you ask what prayer is? Look at the publican in the temple. 'Standing afar off, he would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner!'—that was prayer. Look at Blind Bartimeus sitting by the highway side, near Jericho. He cried out so that none could silence him, 'Jesus, thou son of David, have mercy on me!'—that too was prayer. Look at Peter. As he was sinking in the waves of the sea of Galilee,—'Lord,' he exclaimed, 'save me!'—and that also was prayer." 'That, papa,' said Alice, 'is the passage which I had marked concerning the *real nature of prayer*.'

'And it is well deserving of your attention,' replied Mr. Hargrave. 'Your author describes chiefly what I would call the foundation of prayer—the first elements of faithful and earnest supplication. We must be sensible of our want and our misery, and we must be sensible that God, and no other, can supply it or remove it, before we can draw nigh in spirit to the throne of grace. We can take up indeed the form and language of prayer, without any such conviction; but it is the form—it is the language—and no more. The heart that knows not of its wretchedness is dumb before the God of consolation. The soul that has not learnt to renounce its dependence on created things, and its trust to lying vanities for comfort or protection, will forsake its own mercy, and will fail to look up to that God besides whom there is no Saviour. But I will not detain you at present with my own observations. I see that you have another extract to read.'

'It relates,' said Alice, 'to the subject of which you were speaking before I brought the book,—*the necessity of the Holy Spirit's influence on the heart in order to prayer*: "He gives us both the will and the power to pray; and all the teaching we can receive from any other source, unless accompanied with his influence on our minds, will do nothing for us. It may put a few barren notions into our understandings, but it can no more bring one real petition from our hearts than it could from a stone. Our Lord well knew this. Accordingly, as soon as he had given his disciples a pattern for their supplications, we find him immediately directing them where to go for ability to follow it. He sends them to the Holy Spirit for the inward principle of prayer, urging them to importunity in their petitions for His grace, and assuring them at the same time that their importunity shall not be lost."' (Bradley's Sermons at Clapham. Ser. 9.)

Alice here closed the book, and Mr. Hargrave resumed his remarks. 'I think,' said he, 'that in addition to these particulars we ought to turn our thoughts to the *characteristics, or leading features*, of true prayer. These, I think, may be considered as comprising seriousness, humility, faith, and perseverance or importunity. And I remember that these several characters of prayer were very properly set before us in a sermon which we heard not long since, on the history of the woman of Canaan, who addressed to our Saviour that brief but comprehensive petition, "Lord, help me." However deep may be our feeling of unworthiness, we are yet authorized and encouraged to approach God with confidence in the manner I have described, through the only, but all-sufficient Mediator, Jesus Christ. "Looking inward," says Hooker, "we are stricken dumb; but looking upward, we speak and prevail."—(Ecclesiastical Polity, book V.) "Men grow angry and impatient," says Chrysostom, "when we frequently solicit them about our affairs; God, on the contrary, is angry, not when we use importunity, but when we grow negligent in petitioning for the supply of our needs."' (Chrysostom ad Pop. Antiochenum, Hom. 3.)

'You have been sending your thoughts, my dear,' said Mrs. Hargrave, smilingly, 'to that great manuscript book of "Analyses, Extracts, &c.," which I sometimes see in your study. Now, I have a little book of the same sort, which I keep in my own humble way, and I must beg leave to quote two extracts from my favorite Jeremy Taylor, on this very important and interesting subject. "Prayer," says he, "is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity, and the sister of meekness." And again, "I have seen a lark rising from his bed of grass, and soaring upwards, singing, as he rises, and in hopes to get to heaven and climb above the clouds; but the poor bird was beaten back by the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than all the vibrations of his wings seemed to exalt him; till the little creature was forced to sit down and pant, and stay till the storm was overpast, and then it made a prosperous flight, for then it did rise and sing as if it had learned music and motion from an angel as he passed some time through the air. So is the prayer of a good man when agitated by any passion. He fain would speak to God, and his words are of this earth, earthy; he would look to his Maker, but he could not help seeing also that which distracted him; and a tempest was raised, and the man overruled; his prayer was broken, and his thoughts were troubled, and his words ascended to the clouds, and the wandering of his imagination recalled them, and in all the fluctuating varieties of passion they are never like to reach to God at all. But he sits him down and sighs over his infirmity, and fixes his thoughts upon things above, and forgets all the little vain passages of this life, and his spirit is becalmed, and his soul is even and still, and then it softly and sweetly ascends to heaven on the wings of the Holy Dove, and dwells with God, till it returns, like a useful bee, laden with a blessing and the dew of heaven."' (Jeremy Taylor, Returns of Prayer.)

'We are greatly indebted to you, my dear,' said Mr. Hargrave, 'for these delightful extracts. They are among those which we may peruse again and again, without weariness, and with increasing profit. I consider it to be of great importance that we should bring our minds into a sedate and composed frame before we enter upon prayer, either public or private. It is neither right nor profitable to commence our supplications without such previous meditation, reading, or conversation, as may tend to impress our minds with our necessities. "Before thou prayest, prepare thyself," says the son of Sirach. (Eccles. xviii. 23.) We have now,' continued Mr. Hargrave, 'said more than we had intended, though no more, I trust, than has been useful, respecting prayer in general, and the dispositions of mind which ought to accompany it.'

For the Churchman.

THE SABBATH AND ITS DUTIES.

A society in London, under the title of "The Society for Promoting the Better Observance of the Lord's Day," has been and happily continues in successful operation. Its circulars possess great merit, as faithfully pointing out the great but neglected duty of duly observing that blessed day, which the Almighty claims peculiarly as his own. This well denounces the sin of desecrating the "Holy of the Lord," and that which that same Lord designates as "honorable." Annexed are such portions of those papers as appear to be applicable to your country. I trust that the blessing of the Lord of the Sabbath may attend your insertion of them in your excellent paper. ORION.

ADDRESS

From the Society for Promoting the Due Observance of the Lord's Day.

TO STRANGERS, TRAVELLERS, &C.

No class of persons are more truly the servants of the public than the superintendents and servants at inns, boarding-houses, and other such places of public entertainment. By day and by night they pay a ready and ceaseless attention to their guests. So far as regards the six days which God has appointed for labor, they have no reason to complain, since it is their station in life, and has its countervailing advantages. But if the persons who frequent these houses of entertainment become so indifferent to the welfare and comfort of others, as to make little or no distinction between the six working-days and the day which God has graciously appointed for rest; if arrivals take place on the Lord's day; if parties meet; if guests order their meals at all hours, and demand the same attention on the Sabbath as on the six working-days; then these useful public servants suffer the most painful disadvantages, and are tempted to forego all the blessings and privileges of the Lord's day. Whenever this is the case, they stand in some degree beyond the pale of Christian fellowship, and on an inferior level from other members of the community. For let it be remembered, that all who accustom themselves to violate this portion of the law of God, become deeply demoralized and degraded, and banished as it were beyond the sound of the Gospel; their souls are placed in jeopardy every hour; and they stand in danger of being cut off without the knowledge of the Lord Jesus Christ, through whom alone is the forgiveness of sins.

Now we are persuaded that there is no substantial reason why a house of public entertainment should not resemble a well-regulated family. All that is required is a little good management on the part of the superintendents and servants of the house, and a little self-denial on the part of the guests; and we doubt not, that, if the ministers of the Gospel will address the wealthy and middling classes of society on the subject, and if all who "call the Sabbath a Delight, the Holy of the Lord, Honorable," will conform strictly to a few simple rules, and set the same example wherever they travel, and urge the same diligently on others, a material change may be effected in the Sabbath arrangements of houses of public entertainment. Many will acquiesce from a mere sense of justice, or from a wish that others should discharge those duties of the Sabbath which, they cannot but acknowledge, are binding on the consciences of all, and the observance of which they perceive has a tendency to elevate the human character, and to improve the morals of the people. Though some of the persons thus set free may employ the day as a season of mere idleness and dissipation, it will be a consolation to think that others will worship God in his house of prayer, and pass the Lord's day as becomes a Christian household.

We therefore entreat our readers never to travel on the Lord's day; whereby all that confusion and labor will be avoided which at present arise from arrivals and departures on the day of rest.

Those who travel on the Lord's day have much to answer for: not only do they themselves transgress the commandment of God, "Remember the Sabbath day to keep it holy," but they induce others to violate the commandment also.

It is distressing to contemplate, not only the confusion occasioned at inns, but the number of coachmen, guards, post-boys, book-keepers, ostlers, waiters, porters, toll-collectors, and others, who are tempted to deprive themselves of the rest and religious privileges of the Sabbath by this sinful habit of travelling on the Lord's day. The cattle also are robbed of the rest which their wise and merciful Creator appointed. And for whose advantage is all this violation of the law of God? Not for the advantage of the souls of those who profane His holy day, nor yet for the worldly advantage of those employed; for it is manifest that the same quantity of actual travelling would take place though no individual profaned the Sabbath. The difference would be, that in many cases where persons now set out on the morning of the Lord's day to spend the remainder at an inn, they would in future set out on the preceding afternoon, and sleep at the place of their destination.

We trust our friends will not condemn us for entering into matters too minute, when we recommend them, when sleeping at an inn, to give out boots, shoes, clothes, &c., at such a time on Saturday night, that the servants may not be unnecessarily employed in cleaning them on the Lord's day; and also to avoid as much as possible late hours on Saturday night; bearing in mind, that in a large establishment there must necessarily be much preparation for the approaching Sabbath.

We would earnestly entreat our friends, when staying at inns, to rise early on the Lord's day; to be contented with a simple breakfast, avoiding as much as possible the requiring of those articles which create additional and needless labor; and to endeavor by all means to have their breakfast finished and removed soon after nine, or at the latest, by ten o'clock. The earlier this can be done the better; for in most places divine service commences at 11 o'clock, and, notwithstanding every precaution, there will be many things requiring attention before servants can be ready for proceeding to public worship; and few would desire that their attendence in the house of prayer should be accompanied with hurry and confusion, but rather that they should possess some previous leisure, to open, if they feel so disposed, their Bibles, and meditate upon the word of God. This arrangement will also free the guests themselves from hurry, and enable them to join the congregation in a happier and more composed state of mind.

The next point is the hour of dinner, which we would recommend in all cases to be over and removed as early as is consistent with that kind Christian spirit which will lead us to give the wants and conveniences of others especial consideration on this blessed day.

But the most material relief to the servants will arise from the guests being satisfied with cold fare for dinner on the Lord's day. If this practice were once adopted, the landlord would provide such variety of cold provisions as might best suit the taste of his guests; and the variety of the food, and the early hour, would be found in most cases conducive to health, and not productive of that inconvenience which may by some be anticipated.

Those who are willing to conform to the above suggestions will not hesitate to conclude the day by avoiding the occasioning of any useless trouble at tea or supper; always bearing in mind that the Sabbath is a *whole day*, and cannot be duly observed by merely attending to a few hours in the morning, but must be observed from beginning to end as a day of holy rest and worship.

MORAL HARMONY.

There is a cottage, and the children are playing around it. A sweet girl somewhat older sits knitting near the door, with its perfumed porch of honeysuckles.

A man approaches that residence of innocence and simplicity. He enters the lowly chamber. He claims an ancient acquaintanceship with the happy family. He is welcomed by the inmates, for he says he knew their father. The little ones climb his knee. He is made, in the true sense of that holy phrase, AT HOME.

Shall I describe the visitant? He wears the garb of a mechanic. He converses about science and the march of intellect. He declaims fluently concerning political rights and moral organization, and talks of signing the people's charter.

"What is the charter?" asks a little boy, as he munches his brown bread and butter.

And that man seeks oftentimes the happy house. And he gains the affections of the simple village maiden. Why should she doubt him? He was her father's friend.

The days come when he speaks of marriage, but he has conscientious objections to bands.

Why? He is a philosopher. He has exploded that ancient folly, the Church of England. He believes in no God—not he! God, he maintains, is the invention of the priest! The philosopher would burn the cross of Christ for firewood.

"Do not marry him," whispers the conscience of his betrothed.

"I love him," replies her inclination.

Conscience fails. The girl forgets her mother's remonstrance, and goes forth into the world with him to whom she trusted her guileless heart.

They arrive at ———. They are united at the Hall of Science on the principles of social harmony.

Ten months pass away with the usual alterations of life. And then there seemed a probability that the village girl would become a mother.

"How tiresome!" said her reputed husband, as he took the last shilling from her pocket during her calm sleep, and escaped from their little home, two hours before daylight.

She laid the tea-things for him as usual in the evening, yet he came not.

She trimmed the lamp at midnight, listening at every foot-fall as it echoed in the silent street, yet he came not.

And the truth by degrees stole on her desolate spirits.

She went forth in distraction to the officers of justice. The old magistrate wept as he told her how she had been deceived. The cold-hearted workhouse received her, and the paupers looked bitterly askance as they saw there was no marriage ring on her finger. Her child was born, forlorn and fatherless—the weakly offspring of the broken-hearted.

DOMESTIC DUTIES.

Seeing that almost the whole of the day is devoted to business abroad, and the remainder of my time to domestic duties, there is none left for myself—that is, for my studies. For, on returning home, I have to talk with my wife, prattle with my children, and converse with my servants; all which things I number among the duties of my life,—since, if a man would not be a stranger in his own house, he must by every means in his power strive to render himself agreeable to those companions of his life whom nature hath provided, chance thrown in his way, or that he himself hath chosen.—*Sir Thomas More.*

When I shall see, therefore, all the fables in the Metamorphosis acted, and proved true stories; when I shall see all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies; then will I begin to believe, that presbyterial government, having continued in the Church during the apostles' times, should presently after (against the apostles' doctrine and the will of Christ) be whirled about like a scene in a mask, and transformed into episcopacy. In the mean time, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus:

Episcopal government is acknowledged to have been universally received in the Church, presently after the apostles' times.

Between the apostles' times, and this presently after, there was not time enough for, nor possibility of, so great an alteration.

And, therefore, there was no such alteration as is pretended. And, therefore, episcopacy, being confessed to be so ancient and catholic, must be granted to be also apostolic: Quod erat demonstrandum.—*Stillingfleet.*

ORGANS FOR SALE.

THE subscriber offers for sale—

A small Church Organ, containing the following stops—Dulcian, stopp'd Diapason, Flute, Principal, and Fifteenth;

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A second-hand Organ, with six stops, suitable for a small Church;—also,

An assortment of Parlor Organs, of superior tone and finish. Apply to HENRY ERBEN, Centre street, facing Canal-street.

May 16. tf

EDWARDS ON THE WILL.

AN inquiry into the modern prevailing notions respecting that Freedom of Will which is supposed to be essential to moral agency, virtue, and vice, rewards and punishments, praise and blame. By the late Jonathan Edwards, A. M., with an index, in one vol 12mo. First American edition. Just published by GOULD, NEWMAN & SAXTON Corner Fulton and Nassau sts.

April 18, 1840.—tf

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to THOMAS C. BUTLER, Agent, No. 28 Ann street, New York.

New York, May 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

JUST PUBLISHED AND FOR SALE,

THE DICTIONARY OF THE CHURCH, (a new and revised edition,) by the Rev. William Staunton.

Tracts for the Times, vol. 3d.

CHARLES HENRY,

May 9. 124 Fulton st.

MRS. LINCOLN PHELPS' INSTITUTE

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, on the 4th of May next.

April 6, 1840. tf

MISS SAGAR & MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Henry Street.*

REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.

April 25, 1840.

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

MISS WINTER, formerly of New York, has conducted this Seminary for nearly three years past. Encouraged by the marked approbation of its patrons, the accommodations have been extended with the view of combining a Boarding with a Day School. A limited number only, will be received; and, impressed with the importance of early instruction, those under twelve years of age will be preferred as inmates of the family. For these, it is desired to provide a well regulated and happy home, and to prepare them, by a solid, rather than a showy education, and by assiduous moral culture, and religious instruction, for usefulness in the present life, and happiness in the life to come.

The buildings appropriated to the school, occupy an airy, retired, and healthy situation; the arrangements are such as to conduce in every respect, physical, intellectual and moral, to the welfare of the pupils, and the design is to complete a thorough education.

TERMS.—Board and tuition in the English branches, for pupils under twelve years of age, $200 per annum. Those over that age, $250 per annum. French, Music, &c., an extra charge. The year is divided into four terms, commencing May 12th, September 10th, November 26th, February 19th. Circulars containing farther particulars may be obtained of Swords, Stanford & Co., Broadway, New-York, or at Miss Winter's residence, Grand-street, Jersey City.

REFERENCES.

Rev. William Berrian, D. D., New York; M. Paine. M. D., do; Thomas Bolton, esq., do; Gabriel Winter, esq., do; Charles Chauncey, esq., Philadelphia; J. G. Winter, esq., Augusta, Geo.; Archer Gifford, esq., Newark, N. J.; C. Plotts, Mount Holly, N. J.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Mathew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., April 25, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

DELAWARE ACADEMY.

Rev. DANIEL SHEPARD, A. M., *Principal.*

MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.

SAMUEL GORDON, Sec'y. April, 1840.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo, pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,

Feb. 8. 124 Fulton st.

VALUABLE RELIGIOUS WORKS.

BURTON'S History of the Christian Church.
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Henry's Essays in Morals.
Wordsworth's Ecclesiastical Biography.
Bush's Scripture Illustrations.
Macknight on the Epistles.
Paley's Works.
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Clarke's Succession of Sacred Literature.
Butler's Analogy.
Bishop Horne's Commentary on the Psalms.
Leighton on the Creed.
Scripture Treasury.
Hebrew Bible.
Polyglot Bible. Oxford Bibles.
Bibles and Prayer Books of various kinds.

Just Published.

Tracts for the Times, vol. 2, part 1.
Hook's Call to Union.
Pusey's Letter to the Bishop of Oxford.

CHARLES HENRY,

May 2—tf 124 Fulton street.

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New York, May 1, 1840.

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The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

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March 28. tf

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April 18, 1840. $t July 1

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